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CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
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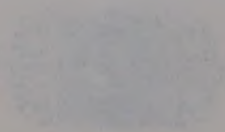
JOURNAL

POLYMER SOCIETY

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY

Vol. X - V

1901



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Joint Hon. Secretaries and Treasurers, and Editors of Journal :

S. PERCY SMITH and W. H. SKINNER.

THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY" and by the collection of books, manuscripts, photographs, relics, and other illustrations.

The term "Polynesia" is intended to include Australia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

Every person elected to membership shall receive immediate notice of the same from the Secretaries, and shall receive a copy of the rules; and on payment of his subscription of one pound shall be entitled to all the benefits of membership. Subscriptions are payable in advance, on the 1st January of each year, or on election.

Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The office of the Society is at present at NEW PLYMOUTH, New Zealand.

The price of back numbers of the Journal, to members, is 2s. 6d.

Vols. i, ii, and iii are out of print.

Members and exchanges are requested to note the change in the Society's Office, to which all communications, books, exchanges, &c., should be sent, addressed to the Hon. Secretaries,

MEMBERS OF THE POLYNESIAN SOCIETY.

1ST JANUARY, 1901.

The sign * before a name indicates an original member or founder.

As this list will be published annually, the Secretaries would feel obliged if members will supply any omissions, or notify change of residence.

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ANNUAL MEETING OF THE SOCIETY.

THE adjourned annual meeting was held at the Lecture Room, Museum Wellington, on the 27th February, 1901, Mr. C. A. Ewen, in the chair.

The annual report and accounts for the past year were read and passed.

It was moved by Mr. N. J. Tone, seconded by Mr. Tregear, and carried, "That the headquarters of the Society be removed to New Plymouth."

The following officers for the year 1901 were then elected: President, Mr. E. Tregear; Council, Messrs. M. Fraser, W. Kerr, W. L. Newman, and the Rev. J. A. Bennett. Mr. W. H. Skinner was elected one of the Hon. Secretaries (also *ex officio* a member of the Council), and Mr. H. W. Saxton elected Hon. Auditor.

A hearty vote of thanks to Mr. Tone for his valuable services as acting Secretary was carried, together with one to the Chairman, which concluded the business.

ANNUAL REPORT OF THE COUNCIL

FOR THE YEAR ENDED DECEMBER 31, 1900.

Presented at the annual meeting, 27th February, 1901, in terms of Rule No. 13.

DURING the past year nothing of particular importance has characterised the proceedings of the Society, consequently the report of the Council will be brief.

So far as is at present known we have lost only one member by death, but that member was a man well known to the scientific world. Professor the Right Hon. F. Max Müller, M A., P.C., F.R.S., of Oxford, England, one of our honorary members, died during the year, and in him we have lost one whose name has become illustrious in the annals of philology and literature.

We have also lost eight members through resignation, and several others have been struck off the Roll for non-payment of their subscriptions. On the other hand eighteen new members have been elected, and three more names await the next meeting of the Council. The present strength of the Society is as follows:—

Ordinary Members	...	...	...	177
Life Members	...	...	...	6
Honorary Members	...	...	...	6
Corresponding Members	...	...	...	15
Total	...	...	...	204

The above figures show an increase of ten members over the numbers for the previous year, but it is probable the Council will deem it necessary to strike off some further names for non-payment of subscriptions.

The ninth volume of our Transactions—that for 1900—contains 286 pages, without Index, &c., being somewhat larger than the volume for the previous year. As has so frequently been mentioned, did our finances admit of it, the quarterly JOURNAL might be considerably increased in size, for there is abundant matter on hand, amongst which, may be mentioned, as of chief importance, the completion of the Rarotonga history, the songs of the Marquesans, some songs of the Paumotu Islands, and H. T. Pio's nine volumes of Maori history, &c., most of which, however, awaits translation.

Our financial position is fairly satisfactory, in as much as we end the year with a credit balance, but the Council regrets that owing to the outstanding subscriptions—29 members being in arrear with their payments—they have been unable to return to Capital Account the sum of £20 borrowed to copy the Micronesian vocabularies. Our receipts were £166 14s. 2d.; disbursements, £122 2s. 1½d., leaving a balance of £44 12s. 0½d., against which is the charge for printing JOURNAL No. 3, vol ix, amounting to £34 10s.

The principal matter which the Council desires to bring before the annual meeting is the proposal to remove the headquarters of the Society from Wellington to New Plymouth, of which notice has been given in accordance with our rules. The reasons which induce the Council to support this proposal are, that one of our secretaries who has had the principal management of our affairs has removed permanently to the latter place, and having more leisure, will be able to give more attention to the business of the Society, which cannot, it is found, be so well managed with the officers in different places. The change will really make little difference to the members—so little indeed, that the alteration will never be noticed so far as they are concerned, whilst at the same time it makes a very great difference to our officers.

The Secretaries, through the Council, desire to place on record their appreciation of and thanks for the services rendered by Mr. N. J. Tone for the business management of our affairs, owing to the absence of one of the Secretaries during the past year.

S. PERCY SMITH, } *Hon.*
ED. TREGGAR, } *Secretaries.*

POLYNESIAN SOCIETY.

CURRENT ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1900.

	£	s.	d.		£	s.	d.
Balance on 1st January, 1900	4 3 11	Sundries, Exchange, Postage, Cartage,			
Members' Subscriptions	160 8 3	Addressing <i>Journals</i> , Expenses of			
Subscription to <i>Maori Art</i>	2 2 0	Annual Meeting, Removal of Property, &c.	4 9 1½		
			162 10 3	Printing—Vol. viii., No. 4, of <i>Journal</i>	.. 42 13 6		
				" ix., No. 1 "	.. 37 10 0		
				" ix., No. 2 "	.. 33 12 6		
				Bank Commission, 12 months	.. 0 10 0		
				Book Stand	.. 1 5 0		
				Subscription to <i>Maori Art</i>	.. 2 2 0		
				Balance as per Bank Certificate	44 1 2		
				Cash in hand	0 10 10½		
					44 12 0½		
				Balance carried forward	.. ..	
					44 12 0½		
					£166 14 2		
					122 2 1½		

CAPITAL ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1900.

	£	s.	d.		£	s.	d.
Balance on 1st January, 1900	58 7 3	Deposit with Wellington Trust and Loan Society	..	58 7 0	
Interest for 12 months	2 6 2	" "	..	2 6 5	
Two Life Subscriptions	20 0 0	Current Account owing two Life Subscriptions	..	20 0 0	
			£80 13 5			£80 13 5	



The Journal of the Polynesian Society.

VOL. X. 1901.

SPIRITUAL CONCEPTS OF THE MAORI.

BY ELSDON BEST, OF RUA-TAHUNA, TUHOE-LAND.

PART II.*

KUMANGA KAI.

THIS is the feeding of the *apa hau*, a ceremony performed by the medium. It was thus described to me by Paitini Wi Tapeka of Tuhoe:—"My father dies, his *wairua* goes to the Reinga, the *kumanga kai* remains as an *atua* for me (*moku*). When it is fed by me the food will be consumed; we cannot see the *atua* consuming it, but we see that no food remains in the hand (of the medium). Then we know that the *atua* is there and has devoured that food. Hence the term *kumanga kai*. I would feed that *atua* of mine whenever I felt inclined so to do. The food is usually held in the closed hand, when the hand is opened no food remains.

Should your father be a medium of the *kumanga kai*, the Maori *atua*, the same office will probably be transferred to you (*whakaukia*). This would be done by the aged father laying his hand on you and speaking in a peculiar manner, that is to say, no words are distinguishable, it sounds like nonsense (*korero porewarewa*). That is all, the *atua* will now pass to you, his son. Then should anyone insult

* The author is not responsible for the translation of the *karakias*, the sense of which has been attempted, but they are extremely difficult, and would require long explanations in addition to make them clear. Possibly the meanings have sometimes been missed.—ED.

you grievously (*kai upoku*) you will know all about it; though the person may be afar off, your *atua kumanga kai* will acquaint you. When you see that person you will say to him, "You have cursed me. It has been divulged to me as I slept. Do not conceal your sin, but make amends to me, lest you perish." He will then hand to you some article, probably a greenstone ornament, in order to save his life. That ornament will then be "fed" (given) by you to your *atua*. You hold it in your closed hand and repeat a *karakia*, your hand trembles violently and on your opening the same the greenstone has disappeared. Only you, the medium of the *atua*, can see the same, other people cannot. After a time the person who cursed you may express his desire that the ornament be returned to him, and this will be done. You, the medium, will then repeat your unintelligible talk and call upon the *atua* to return the article. Bystanders will merely see you gazing into space, looking for the *wairua* bringing back the greenstone, but you are the only one who can see it coming, the others will only see the article when it is deposited before you by the *atua*. I once saw an old woman place a half-crown in her hand, which was covered by the hand of a bystander. She repeated an incantation and told the man to lift his hand. The coin was gone. She then brought it back again by means of the same process.

Bystanders, when the medium is calling upon his *atua* to return any article, will gaze intently at the ground in front of the medium, in order to see that article deposited there."

The above would appear to be but a common illustration of sleight of hand, but a more interesting illustration may be noted in the Journal of the Polynesian Society. The expression *kumanga iti* means "a sparing eater." If the offering to the *atua* can be concealed in the closed hand, then the term is well applied. Sometimes, however, a bird was selected, which same would be wrapped in the cloak of the medium when being offered. Should any of the bones of the bird remain in the cloak after the ceremony, that was considered an evil omen.

The medium could send his *atua* to fetch articles from far distant places. The terms *atua apa hau* and *atua kumanga kai* were equally applied to these spirits of the dead which, after death, protected their living descendants. Pio, of Ngati-Awa, says that the *atua* would be sent to recover any article taken by an unauthorised person. The priests would collect at the sacred place of the village and the *atua* would be seen flying through the air, bearing the article in its mouth.

MAURI.

The *mauri* of man has been termed the "breath of life," or spirit of life. It is sometimes described as the soul, but cannot be looked

upon as the sole seat of feelings, which were usually seated in the stomach and, to a certain extent in the heart (*manawa*). At the same time, sudden emotion such as fear affected the *mauri*, for *oho mauri* means to be startled. As we have seen, if a native be suddenly awakened, he will probably say: "*Ka oho mauri ahau i a koe*," i.e., his *mauri* was startled. Our expression, "my heart was in my mouth," would be expressed as *oho mauri* by a Maori. *Mauri* might be termed the spark of life, or the physical life principle. The name *mauri* does not apply to any organ of the body, but is given as meaning the heart as the seat of fear, and the example given in Williams' Dictionary is "*Ka oho taku mauri i te puhanga o te pu*"—my *mauri* was startled by the firing of the gun. The word *tokomauri* means hiccough, and also "to excite one's affections." "*E mataotao ana ko te mauri*"—(It was cold, was the *mauri*)—was given me as the cause of hiccough. To a certain extent the *mauri* was the seat of emotions, that is of fear and probably of love (see *tokomauri*). The stomach is looked upon as the seat of anger by the Maori. In Tregear's Dictionary we have, *mauri*=life, the seat of life. In Tahiti and Mauke Island, it means a ghost; in Samoa, the heart. Also *mauri* has been given me as =*zoe*=life.

The following words were repeated when a person sneezed: "*Tihe mauri, tupu mauri roa ki te wai* ao, ki te ao marama, tihe mauri ora*." Sneeze *mauri*, grow enduring *mauri*, in the world of being, in the world of light. These words are repeated to avert the evil omen a sneeze betokens. The Maori connected sneezing with the *mauri*. Another version of the above may be seen in White's "Ancient History of the Maori," vol. iii, p. 24.

The concluding words of an ancient invocation to restore the dead (*whakanoho manawa*) are as follows:—

Tukua atu tama kia puta ki te ao ;

He ohore te tokomauri

Tihe mauri ora ki te ao marama !

Allow this son to come forth to the world ;

With sudden start, the *tokomauri*,

Sneeze living *mauri*, to the world of light.

Here the priest calls upon the living *mauri* to show its return to the world of life by sneezing.

The Greek *thymos* more nearly equals the Maori *mauri* than any other term I have met with. It is that which moves within us, as in sudden fright. Like the *thymos*, the *mauri* ceases to be at the death of the body.

Presence of mind in danger would be termed *mauri tau*—a settled *mauri*, by these natives. But fear or nervousness would be *oho mauri*

* Usually spelt *whai*; *whai-ao*, world of being, of possession of life.—Ed.

or *manawa rere*. The *mauri* or activity within us is startled in a sudden fright.

When Captain Cook visited Whitianga (Mercury Bay) the natives took the Europeans to be gods or demons, and were much surprised to see them eat shellfish and other foods of this world. Old Taniwha in describing the same, many years after, said, "When we saw they ate sweet potatoes and fish and shellfish, we were startled (*ka oho mauri matou*) and said, may be these are not demons such as our *atua*, for they eat of the foods of this world."

The Rev. R. Taylor translated *mauri* as "the living soul," but "the breath of life" is a better term, and *thymos* the best of all.

The *mauri ora* (*mauri* of life or living *mauri*) is a common expression, it denotes the sacred spark of life. Should it become *noa* or void of *tapu*, the person's life is in danger. The *mauri* of the early converts to Christianity was often made *noa* by means of washing the head with water warmed in a cooking vessel, which was to the Maori practically the same as bringing food, into contact with the most sacred part of the body, food, especially the cooked article, being a most degrading thing to the Maori mind. By many natives this degradation of the sacred *mauri ora* is looked upon as the cause of the decadence of their race. Even in cases of illness the natives of Tuhoe-land decline to wash or bathe in warm water, as the only means of heating the same is to put it in a cooking vessel. They have no such feeling about bathing in a hot spring. In olden times the *mauri* of a newly born child was made sacred (*tapu*) by means of a rite performed by the priest, and at the same time a hewn post, termed a *tuāpā tamariki*, would be set up, as a sort of material *mauri* or talisman, to protect the child. It averted death and misfortune and endowed the child with health, strength and prestige (*māna*). That is, it was the material representation of those qualities which were instilled into the child by means of the ceremonies and invocations of the priest. The *tuāpā* was also known as a *tira ora*. Another style of *tuāpā* was set up on the death of a person, and at which rites were performed to prevent the *wairua* of the dead from returning to annoy or injure the living. Still another *tuāpā* was set up at which a simple ceremony was performed in order to avert ill luck from fishers and fowlers.

The connection between the *mauri* of man and the *mauri* of land or of a forest, is interesting. The human *mauri* is an activity, an immaterial element, a sacred spark, which may however be represented by a material object, as the *tuāpā* and other examples.

The *mauri ora* of the Mātātua canoe (the "Mayflower" of Ngati-Awa and other tribes) was left at Whakatane. Its *aria* or visible form or representation, was a *manuka* tree. It is always mentioned

in invocations recited to restore a sick person to health, i.e., persons of the above tribes.

We are now drifting away from the human *mauri* and are entering the realm of material *mauri*.

The ark of the covenant of the Hebrews was a *mauri* in one sense. It was also the *ariā* or symbol of the divine presence—"When the Philistines defeated the Hebrews, they carried off in triumph the ark of the covenant, that symbol of the divine presence, without which it were vain for Israel to appear in battle." This is purely Maori. Again, "Then came the great time of shame for Israel"—naturally, for they had lost the *mauri* of their fighting god.

Stones, carved into curious forms, were used by fishermen to attract fish. They were termed *mauri* or *whatu moana*.* They were dragged through the water and the fish were said to follow the same. The coast tribes appear to have had a custom of keeping the *mauri* of the ocean, or rather the material representation thereof. The sea *mauri* of the Whanau-a-Apanui tribe is a *rātā* tree, standing near the mouth of the Motu river, where it enters the Bay of Plenty. The first caught fish of the season were deposited at that *mauri* and appropriate invocations repeated. It was in fact a first fruits offering.

The *mauri* of the Mātātua canoe is said to have been a piece of fern (or fern-root)—*mākākā* (cf. *takaka* in Williams' Maori Dictionary). A piece of this species of fern would be bruised and placed upon the affected part of a sick person, and a charm repeated, in order to find out the cause of his illness. The above *mauri* represents life and health.

The *mauri* of the Ngati-Apa tribe is a stone, situated near Te Whaiti. The *mauri* of the Rangi-taiki river is a large stone lying in the bed of the river, near Galatea. Another kind of *mauri* was a stone set up on the margin of a *kumara* (sweet potato) cultivation, which stone, after having sundry *karakia* repeated over it, would cause the *kumara* to bear well.

The *mauri* of the sea is sometimes a stone, which is imbued with the productiveness of the ocean by the *karakia* of the priests, that is it represents the same. Together with it is concealed the gills of a *kahawai*, or whatever the principal fish of that sea is. This *mauri* preserves the productiveness of the ocean, causes fish to be plentiful, and the fishers to catch many.†

* On the west, or Taranaki coast, they were called *whatu*, and are of a peculiar shape, something like the large spines of the Fijian *echinus*. It was the influence of the *karakia* repeated over these stones that made them effective.—ED.

† We are told that in the early years of the nineteenth century, when the Ati-Awa tribe migrated from Taranaki to Wellington, that there were no *kahawai* fish in that harbour. Consequently, the people sent back to Waitara for some of the sand of the beach, and then placed it in Wellington harbour. This sand contained the *mauri* of the *kahawai*, and from that time onwards there was plenty of fish there. So say the Maoris.—ED.

The forest *mauri* has already received our attention. We have shown that its function was to protect the productiveness of the forest. It represented the *ora* (life, health) of the forest as we have seen that the health, vigour, &c., of a child, was represented by a material *mauri*.

The forest *mauri* was sometimes a hollow stone in which was placed some hair or other article. The whole would be wrapped up and deposited at the base of a tree or by the side of a stream. If placed at the base of a *tutu* (tree on which birds are trapped) the birds will resort to that tree in great numbers. Sometimes a lizard (*moko-tupiri*) was placed as a guard over the *mauri*. When a bird's wing (*kira**) was used as a *mauri*, it was usually in conjunction with a stone. Should a hostile priest succeed (by the arts of magic) in discovering the forest *mauri*, he would repeat these words:—

“Tohi *mauri*, tohi *tiaki*,
Wetekia te *hau* e here nei i te *mauri*,
Homai ki au,
Kia whangaia ki te toa, ki te ruahine.”

“Sever *mauri*, sever guardian,
Release the *hau* that binds the *mauri*,
Give unto me,
To be served to the braves, to the priestess.”

In the second line of the above, “Release the *hau* which binds the *mauri*,” we have evidence that the *mauri* is the representation of the *hau* of the forest.

Among the natives of Tuhoe-land all rites and ceremonies pertaining to the lands, forest or tribal homes, are performed at a sacred fire known as the *ahi taitai*. When it was desirable to attract birds to the tribal forests the following invocation was repeated by the priest:

E Papa e takoto nei! E Rangi e tu nei!
Homai te toto kai tangata,
Kia rurukutia, kia herea,
Kia mau te *mauri*.
Te *mauri* o wai? Te *mauri* o Tane—
Tane-tuturi, Tane-pepeke;
Whakamutua kia Paia; nana i toko te rangi;
Na Tu-mata-uenga i here te kai.

O Earth that reclines there! O Heavens that stand above!
Give the man-eating blood,
That it may be bound, be tied,
To hold the *mauri*.
The *mauri* of whom? The *mauri* of Tane—
Tane kneeling, Tane springing.
Cease (giving) to Paia; he (Tane) propped up the heavens,
But Tu-mata-uenga bound the food.

* *Kira*, the long feathers of a bird's wing.

Tane here mentioned is the tutelary deity or genius of forests and birds.

Even as the *mauri* of man may become *noa* (void of *tapu*, common), so may the *mauri* of lands or forest become virtueless. When going hunting, no cooked food may be carried within the forest or the *mauri* of that forest would become unclean (*tamaoa*). Uncooked food may be carried, it has not the degrading qualities of the cooked article. When a hungered, the hunters or fowlers may cook and eat food, but if there be any of the cooked food remaining, they may not carry it away, it must be left. Should the forest *mauri* become common or contaminated, the birds will assuredly leave that forest, or they will no longer be numerous there.

Should you ask a Maori to exert himself immediately after a meal, he will probably say, "*Taihoa! kia tau te mauri o te kai*"—i.e., Wait until the *mauri* of the food has settled.

The term *mauri* might also be compared with *tu-ora*, with *pa-whaka-wairua* and with *māna*. As an instance of the latter—see A.H.M. vol. i, p. 6—"Kotahi tonu ano te wahine ki taua whare (the *whare-kura*), hei te wahine tapu, hei pa mo te mauri."* Here *mauri* equals *māna*, i.e., the prestige and power of the sacred house wherein ancient history, &c., was taught.

We have used the term *whatu* as a generic term for a species of material *mauri*. The *manea* of a house or home is so termed. Also when a forest, or stream, or beach, or crop is preserved by means of a *rahui*—the power or *māna* of that *rahui* is not represented by the pole set up, but by a *whatu* (generic term) known as a *kapu*. This is probably a *maro*, or branch of *karamu*, which is concealed near the *rahui* post. This *kapu* or *whatu* is imbued with the power (destructive) of the *rahui*, and really acts as a destructive or active and aggressive medium, as the *mauri* of a forest, &c., is a passive medium which holds or retains life, health, &c.

MANAWA.

Manawa means the breath, also the heart, and is used by some tribes for the belly. There are also numerous compound forms, as *manawa-nui*=stout-hearted, *manawa-reka*=pleased, *manawa-kino* or *manawa-rau*=uneasy (of the mind). The *manawa* or heart (organic) I have heard described by a native as being the origin and seat of all knowledge, power, intellectuality, it is the origin of mental and physical strength, it imparts strength to the *ngakau* to love or hate, &c. The above statement does not imply that the Maori was ignorant of the uses of thew and muscle, for he was not. But he recognised that

* One woman must be in the house (house of teaching, or learning), a sacred woman, as an "objective," for the *mauri*.

they must be backed up by a stout heart, otherwise they are of little avail. "*E waru nga pu manawa*," is an old saying. The eight *pu manawa* are the eight talents of man. They were necessary attributes of a chief. They were (1) industry—in cultivating or obtaining food; (2) the power to manage and mediate, to allay troubles; (3) bravery, courage in war; (4) generalship, a good leader of men, in war; (5) knowledge of the arts of carving, &c.; (6) generosity, kindness; (7) knowledge of house, fort and canoe building; (8) knowledge of tribal boundaries. The term *pu manawa* applies to innate talents, inherent in the individual.

The *manawa* is also referred to as the seat of the emotions. The term *manawa-wera* (hot or seared heart) applies to anger. *Te kuku o te manawa* denotes the object of affection.

Manawa is also used to denote strength, support, or stamina. As old Tamarau watched a white man dispose of three large glasses of beer in quick succession, he remarked, "*Ko te manawa o te pakeha, he pia*"—the strength or support of the white man is beer.

When Rongo-maui stole the original *kumara* (sweet potato) from Whanui (the star Vega), he brought them to this, the ordinary world, and cultivated the same. When they grew and flourished, then Whanui said to the people of the heavens, to Anuhe (a caterpillar which eats the *kumara* leaf), to Toronu, to Moka (a caterpillar), "Go you below to Rongo, who will be as a support for you" (*hei manawa mo koutou*). That is, these creatures were to prey upon the *kumara*, which they ever have done. Such was the revenge of Whanui for the theft of the *kumara* by Rongo-maui.

Manawa is the name of the longest finger of the hand, the finger names being *takonui* (the thumb), *takoroa* (index finger), *manawa*, *mapere* and *toiti*.

The following remark contains another use of the word, "*E hiakai ana ahau, kaore aku manawa korero*," i.e., I am hungry, I have no heart for talking.

The various Polynesian comparatives of this word as given in Tregear's Dictionary are of great interest, and throw much light on our subject, the three principal meanings of this word throughout Polynesia being breath, the heart and mind.

The terms *wai manawa whenua* and *komanawa wai* are applied to springs of water gushing forth direct from the earth in volume, no small sources of the same are visible. With *manawa* may also be compared the old Maori word *manatu* (*konatu*), not found in our dictionaries but nevertheless a genuine Maori word.

MANAWA-ORA, THE LIFE-BREATH OR BREATH OF LIFE.

Having treated of the more material *manawa* we will now give the Maori idea of *manawa* as meaning the breath, and *Manawa-ora* the

life-breath. *Ta*=to breathe, *ka ta toku manawa*. Also *ta-ngaengae*, a word used in an invocation repeated over a newly-born child :—

“Kia toa ai koe, *ta-ngaengae*
Ki te patu tangata, *ta-ngaengae*,” &c.*

The above *karakia* will be found in Sir G. Grey's “*Nga Motea-tea, &c.*” *Ngaengae* (*naenae* in the Mātātua dialect) *ka naenae te manawa*=out of breath, panting, as after exertion.

The *ta* of *tangaengae* is probably *ta*=to breathe, though both *ta* and *ti* are causative prefixes in the Tuhoe dialect.†

Manawa=breath may be allied with *anima* and *pneuma* in that sense. But the two latter terms seem to have also meant or represented the infinite in man or the spirit of man—in a certain culture stage. *Manawa* does not bear such a meaning in Maori, but the *manawa ora* or life breath is used in a similar manner to the expression, “the spirit has departed.” *Manawa* as the seat of feelings, of emotions, is doubtless allied to *manawa*=breath, for the reason that it would be noticed that a person had no feelings,* or could express none, after death. In like manner *manawa*=the heart, would be presumed to be connected with the breath for the reason that the heart was known to cease to beat when the breath left the body. But the breath would not be connected with the *wairua* because it would be noticed that a person still breathed while asleep and during the time when his *wairua* was absent, i.e., while he dreamed. By these checks in their search of the knowledge of life and the spiritual nature of man, a primitive people would be inclined, not to deny a spiritual nature to man, but rather to assign too many spirits or essences to the same.

A slow process this growth of the concept of the soul of man, yet primitive man advanced far on that difficult road, farther than we seem inclined to give him credit for. It is amazing what difficult problems so-called savages have assayed to think out. They would note that the heart and other organs perished at death, but that the breath was not seen to perish, hence the term *manawa ora*. Theophilus said : “If I speak of God as a spirit, I mention his breath.”

In describing the forming of Adam from earth, old Pio of Ngati-Awa said : “*Ka whakahangia atu te manawa ora, kua ara mai a Arama*”—the breath of life was breathed into him and Adam arose.

It is said that when Maui the demi-god essayed to gain eternal life for man, he proposed to do so by entering the body of the goddess of Death and abstracting her *manawa*, presumably the breath of life.

* See Journal Polynesian Society, vol. 8, p. 181.

† And in many other dialects of Polynesia also.—Ed.

I have heard it stated by old natives that in cases of extreme illness, the breath of the invalid flutters (*kapo*) in the nostrils only. *Kai te ihu o te tupapaku te manawa e nga ana, kua kore kai raro.*

This leads up to a most important belief and rite of the old time Maori, viz., the restoration of a person apparently dead, to life and health by the ceremony of *whakanoho manawa*, the instilling of the breath of life into the body by means of *karakia* (invocations, &c.).

There were many of these invocations recited in order to bring the life-breath back to a dead person, or one apparently dead, one such was known as *Titikura*.* “When a person had passed,” says the aged Hamiora Pio, of the Ngati-Awa tribe, “the priest would proceed to implant (or re-introduce) the breath of life into the body. And this is the invocation :—

Ko to manawa, ko taku manawa,
Heuea mai, tutakina mai to manawa,
Hoki mai ki roto nei;
He urunga, he tapu,
Kei te whiua, 'kei te taia;
Mata taitaia te atua e patu nei,
Haere i tua, haere i waho,
Haere i te Pu, haere i te More.

Ka whiwhia, ka rawea.
Ka puta ki te whai (wai?) ao,
Ki te ao marama,
Ko rouora.

Thy breath, my breath,
Open out, close up, thy breath,
Return inside then;
It enters; it is sacred;
It flays, it strikes;
Slain be the *atua* that kills thee,
Begone behind, begone outside,
Begone to the stem, to the root
(of all things).
It is possessed, acquired.
Come forth to the world of being,
To the world of light,
The restored life.

Enough! The person recovers, the eyes open, the priest remains in charge of his patient. In two days the person is able to eat, and the *horohoro* rite is performed (to take the *tapu* off).

The *whakanoho manawa* was also repeated over a new-born child, but it differs from the other. It seems to refer more to *manawa* as = the heart than *manawa* = breath :—

To manawa te hotu nuku,
To manawa te hotu rangi,
To manawa ko toku manawa,
He manawa ka turuturua.
Ki tawhito o te rangi,
Te aua iho, te aua ake,
Oi, ko taku manawa.

Thy heart with earth-sobs (beats)
Thy heart with heaven-sobs,
Thy heart, and my heart,
A heart that is firmly placed.
As the ancients of heaven,
Far below, far above,
Oi! my heart!

In the case of a *hau whitia* (already described) H. Pio states :—
“*Kaore e roa, kua pa te mate, ha hemo. Ka hirihiritia te manawa o te tupapaku. Kotahi koe ki te taonga o mea, i whiua ketia e koe te utu. Katahi ka hoake te manawa o te tupapaku, ka whete nga kanohi, ka ngaro.*”

* The same as Matitikura of other tribes.—ED.

The expression, *Ka puha ake te manawa*, means "to breathe out, to expire," the last breathing out of a dying person.

Ha=to breathe, means also strength.

I have heard the following remark made in speaking of a dead person, "The *manawa ora* has departed, the *ahua* (likeness, semblance) alone remains."

The term *manawa ora* is sometimes used in the following sense:—When the Pu-tawa accused Maku of assaulting Piki, I stated that I had seen the trouble and that Piki struck the first blow. Maku said, "Yes, you are my *manawa ora*" ("Ae, ko koe taku *manawa ora*").

In White's "Ancient History of the Maori," vol. 1, p. 146, are some interesting items regarding the *manawa*, *wairua*, &c. In one paragraph occurs, "*Ko te manawa . . . ko te putake tena o te wairua*"—the *manawa* is the cause (or origin) of the *wairua*.

KEHUA, OR WHAKAHAEHAE.

The *kehua* may be termed the Maori ghost. *Kehua* are the spirits of the dead, and which revisit their former haunts of this world and make things unpleasant for the living. Their presence is said to be made known generally by a whistling sound. *Kehua* are the *wairua* of the dead, and which appear to return to earth at night time. When one of the native sawyers on the road works at Rua-tahuna was killed by a rolling log at the sawpit, the natives were much afraid of passing the scene of the accident at night time for a long while after. This fear was explained to me by a native. A person may have no bodily or personal fear of the place, but his *wairua* will fear the *wairua* of the dead, hence fear affects the man through his *wairua*. Some say that the *wairua* of a dead person remains here as a *kehua* or *atua whakahaehae* until the body is buried, it then descends to Hades. The *kehua* were apparently identical with the *lemures* of Western mythology.

On my asking one old native what *kehua* were, he replied, "Demons which inhabit space, the spirits of the dead which return as ghosts."

While camped at a native village one night, where a person had just died, I slept in a hut with a couple of visitors (natives). They heard, or imagined they heard, the *kehua* of the dead person making a whistling sound, and instantly left the hut and finished their slumbers in the large house where the rest of the people were sleeping. Needless to say, the ghostly visitor did not disturb me at all.

In speaking of the aboriginal jungle dwellers of India, a writer says:—"They practise magic and sorcery. Some bury their dead with the face downwards to prevent the spirit escaping and becoming a *Bhut*, which would cause malignant diseases."

A breath of warm air felt while travelling at night, is said to betoken the near presence of a *kehua*. It is looked upon as an evil omen (*aitua*).

In some parts the term *kikokiko* appears to be applied to *kehua*. Among Tuhoe this expression was applied to such *atua* (gods, demons) as Te Po-tuatini and Tunui-a-te-ika.

Thus we see that the *kehua* is equivalent to the *larvæ* or *lemures* of the Romans.

NGAKAU.

The word signifies: the bowels, viscera, and also the heart as the seat of affections. With the Maori the stomach is the seat of anger. The *ngakau* is the seat of affection, of mental pain, of thought, so say my wise elders of Tuhoe. In speaking of entering the *whare maire* (or house of teaching) as a student in his youth, old Pio said, "It was there that my *ngakau* acquired a knowledge of our ancient history and customs. Here *ngakau*=mind. My aboriginal friends in camp were quarreling one day. An old man surpassed all others in virulent language. His nephew said, "You should not speak in that manner; leave such talk to the young people. You are (possessed of) a mature mind (*he ngakau pakeke koe*)."

In time of war several rites were performed over the fighting men—*kia marama te ngakau*—that is to render them clear-minded, resourceful, quick to grasp a situation. Invocations were repeated over newly born children—*kia marama ai te nga kau*.

In olden times should a person inadvertently seat himself on a place used by women as a seat or sleeping place, he will lose his acuteness of vision as a seer of the supernatural (*ka kahupotia*). To avert this calamity he must perform the *whakaepa* rite—*kia marama te ngakau me nga kanohi*—that the mind and eyes may be clear.

It is interesting to compare the *ngakau* and its functions with the *phrenes*, as used by Homer (see Max Müller's Anthr. Religion).

If a Maori is sad, downhearted, or labouring under a sense of injury, he will say, "*ka pouri toku ngakau*."

Whaka-ngakau means—to bear malice, to wish evil to a person, to take to heart; *whaka* being a causative prefix.

Ngakau=*kara*=*tiwha*, is a material token sent by a tribe to another tribe, whom they wish to join them in a battle raid. The people receiving this *ngakau* are thus asked, without words, to join in the attack.

The word *ate*(=the liver) is sometimes used as =*ngakau*, as "*kua pawhara taku ate i te aroha*." We thus see that the heart (*manawa*), the *ngakau* and *ate* are all used as =seat of affections. *Kopu* is a word meaning the stomach, the term *kopu-rua* (two stomachs) is applied in

war to a person who, being possibly related to the enemy, is loth to join in the fight or to inflict an extreme punishment on a captured foe.

Should a priest wish you to inherit his knowledge and power, he will prepare you in a proper manner, and when he dies you must bite the big toe of his left foot. He is buried, and you must refrain from taking food for eight days. On the eighth day the stomach of the dead priest will burst, and all the knowledge that he possessed will enter you.

HINENGARO.

The word *hinengaro* signifies, some portion of the intestines, seat of the thoughts and feelings, the heart (fig.). This is an ancient Polynesian word, although not used by the Tuhoe tribe, from whom my notes on these subjects are derived. The Polynesian comparatives are interesting.

“*Ka ohore te hinengaro o te wahine ra ki te ahua he o tana tane.*” (A.H.M., vol. ii, p. 116). Here the *hinengaro* is startled or leaps up, as does the *mauri*.*

ATA.

In Williams' Dictionary *ata* and *wairua* are both given as meaning “shadow,” *ata* bearing also the meaning of “reflected image.” Among Tuhoe *ata* is used for the reflected image, and *wairua*=shadow, as cast by light. *Wai whaka-ata*=a pool of water used to reflect the image of a person, the “looking glass” of the old time Maori. I fail to note that the shadow of man is connected with his spirit, by the Maori, albeit both bear the same name. I have heard that, in former days, if the shadow of a high and sacred chief fell across such a place as a food-store, that store would be destroyed. I have been unable to collect any evidence in support of the meaning given in Tregear's Dictionary to *ata*, viz., the spirit, the soul. But I can quite grasp the Samoan *ata*—the emblem of a god—which is clearly connected with the *ata* of our natives.

AHUA.

The meanings assigned to this word in Maori dictionaries include the following: form, appearance, likeness, character, resemblance, also *ahuahua*=to resemble. When speaking of the *ahua* of an object being taken, I prefer the term “semblance,” and sometimes “personality,” or “representation,” to describe the meaning of *ahua*. The above terms seem preferable to “spirit,” “essence,” as given by Mr. Tregear in the translation of his following sentence: *Ka tangohia e te patu-paiarehe te ahua o nga whakakai*. I can obtain no proof that *ahua*=

* In several Polynesian dialects, *hine-ngaro* means, to wish, to desire.—ED.

the spirit or essence of a thing, as I understand those terms. From explanations given me by many natives in reply to many queries of mine, I gather that the *ahua* is the semblance or personality, and is taken for various purposes, some of which have already been described. I am free to confess that the above difference in definition looks somewhat like hair-splitting. Again, quoting from the same authority—*ahua*=an altar—I have not been able to obtain this meaning of the word from the natives. But the *ahua* or personality or semblance of a god is represented by a carved stick or other object, which is kept at the *tuāhu* or altar.

Ahua as form, shape, figure, seems to = the Greek *eidos*. "*Katahi ka whakaahua i a ia ki te kereru*,"—then he formed himself into a pigeon, i.e., took the form of the same. (Story of Maui).

But it is *ahua* as "semblance," or "personality," that we have to deal with.

Whenever Hakopa, a withered old warlock of Tuhoe, who fought against us at Orakau, meets me, his invariable greeting is, "Greetings to you, the *ahua* of the men of old." His meaning is that I am the semblance, or am endowed with the personality of the old time Maori, on account of my incessant search after the history, customs, &c., of bygone generations.

When the child Marewa aforementioned died, she was carried to Maunga-pohatu for burial. As I left that place to return to my camp, her mother said to me, "Farewell! Return to Marewa." Although I was actually leaving the child behind me, yet her *ahua*, or personality was with me, and, as it were, permeated my camp, where she had spent much of her time. In like manner her companions were not allowed to return to school for some time after her death, as the *ahuatanga* of Marewa was upon them.

When camped in the Rua-tahuna valley two years ago, a case of modern sorcery came under my notice. Pa, of Mātātua, had some money stolen from a box in his hut. He at once started to consult an old wise woman living in the Ngati-Pukeko country, sixty miles away, taking with him the *ahua* of the stolen money. This *ahua* was a single coin which had been overlooked by the thief. Its function was to act as a medium between the magic of the aged one and the thief. The particulars of the interview are somewhat disappointing. Pa was told to purchase a bottle of spirits, the bottle must be of black glass and round in form, not flat as a flask (note the modern trail of the serpent, a flat flask of spirits contains much less than a round bottle of the same). On being admitted to the awful presence, he placed the bottle before the old lady and put the coin on the top of the bottle. The exponent of the black art then began to *porewarewa* (talk foolishly) and finally informed Pa that his money had been stolen by a light-

haired girl, who had hidden the same. I felt for Pa, inasmuch as there are several families of light-haired girls at Mātātua, and I knew the troubles that lay before him.

In the case of the *taimai* or *ika-purapura*, already described, the *ahua* of the people instilled into same, was evidently their personality. It was also the personality which was protected by the *whata puaroa* (see *ante*). In various notes gathered at first hand from natives, and referring to the slaying of people by magic rites, *ahua* seems to be synonymous with *hau*. And rightly so, for the *hau* is but a most vital personality.

We have also seen how the *ahua* of land is represented by a material token such as a stone.

Ahua of disease or illness. One of the many duties of the Maori priest of old was the curing of the sick. One of the ceremonies performed was for the purpose of removing the *ahua* of the disease. Taking a piece of the herb *puha*, the priest would pass it round the left thigh of the sick person and then wave the herb in his hand towards the sky, at the same time repeating an invocation. The *ahua* of the disease or illness passes from the invalid into the herb and leaves the same and passes into space when the priest waves his arm.

Food offered to the gods or to the dead was not, as a rule, thought to be eaten, but the *ahua* thereof was absorbed by the gods or dead.

The *ahua* of a battle was taken by the successful side and over it the priest would repeat invocations in order to render the enemy powerless to avenge their defeat (*hei whakaeo i te hoa-riri*). The representation of this *ahua* would probably be a handfull of grass or weeds plucked from the battle-ground. The battle is emblemised in that bunch of grass. This rite was performed by the priests of Tuhoe after the battle of Te Kauna in 1836, to prevent Ngati-Awa from avenging their defeat.

Ahua of conquest. “*I noho ratau ki runga ki taua whenua hai pupuri i te ahuatanga o te raupatu.*” They settled upon that land in order to retain the *ahua* of the conquest.

The term *ahua* appears to be often used for *ariā*. “*Te ahua o Tamarau he pakura*”—the *ahua* of (the god) Tamarau is a swamp hen. In another version the term *ariā* is used.

The *ahua* of man protected by the *whata puaroa* or *ahurewa* was really a *mauri*, after the necessary rites were performed.

MĀWE.

We are now wading in deep waters. The difference between the *ahua* and the *māwe* of a battle or victory, may have been passing clear to the priests of old, but it has cost me many hours pondering to discover the same. We have seen that the *ahua* was taken in order

to weaken the enemy, whereas the *māwe* of a battle was taken in order to strengthen the takers thereof, i.e., the conquering army. This explanation was obtained, of course, from the natives and has rather upset a conclusion that I had arrived at, viz., that the *māwe* is the material representation or emblem of the immaterial *ahua* of a victory; in the same manner that a material *mauri* represents the *ahua* or *hau* of man, as we have seen. Indeed, I am not yet convinced that my theory is untenable; in the years that lie before this question may be settled.

The *māwe* of a battle is usually a lock of hair taken from the head of one of the slain. When a victorious party returns from war, the person bearing the *māwe* marches in front, as the column advances to the sacred place of the village. At this sacred spot are gathered the priests, the chief one calling out, as the column approaches, "From whence comes *Tu* (god of war)?" The answer is given, "*Tu* comes from the seeking, &c." The bearer of the *māwe* then advances and lays it upon the *tuāhu* (sacred place of the village), and various rites are performed.

During the fighting about Waikare-moana one Horotiu slew six of the Wairoa natives, and took out the heart of one of them and carried it to a priest at the Matuahū fort on the lake. This heart was the *māwe* of the victory.

After Rangi-te-ao-rere had defeated Kawa-arero of Mokoia Island, Rotorua, in battle, he took from one of the slain a lock of hair (*taio makuwe*) as a *māwe*, and bore it to the great and famous altar of the Mātātua tribes, at Whakatane.

When Maui, of immortal fame, drew up this land from the depths of the ocean, he found that the task cost him a severe struggle. Having won, however, and secured his great capture above the water, he took the *māwe* thereof back to Hawaiki, the fatherland. In that case the *māwe* was a portion of the soil of the newly won land.

When Ira-tu-moana, of old, slew Tu-mahoka, whom he found stealing fish from his net, on the seashore, the *māwe* taken by Ira was *Te rimu o Tangaroa*, i.e., a piece of seaweed. Also when the same Ira slew the great monster Tarakura at Te Awa-a-te-atua, he took the *māwe* of that victory to his *tuāhu* at Hako, near Te Umu-hika.

I have also heard, in a few instances, the *māwe* spoken of as being taken before a fight begins. The war party sallies forth. When near unto the fort (of the enemy), a single man goes forth under cover of night, to obtain a piece of (the material of) the fort, such as a piece of the vines used to lash the palisades. This is taken to the priest as a *māwe*.*

* Usually the term *ahua* is used in such cases.

Should the expedition be fortunate enough to possess a priest who is a medium of the god Tamarau, then that agile and wing-possessing god is despatched to obtain the *māwe* of the fort or the people therein. The *māwe* will probably be a piece of hair from the head of one of the inmates of the fort. Over this *māwe* the priest of the attacking party will perform rites to render certain a victory over the enemy.

In this last form the *māwe* seems to be somewhat similar to the *ohonga* before mentioned.

We have already noted that the *ahua* or semblance of stolen property is sometimes termed *māwe*.

ARIĀ.

The meanings assigned to the word *ariā* in Williams' Dictionary are "be seen indistinctly," "appear," also "likeness, resemblance," and "imaginary presence connected with anything which one may have touched, &c., and which therefore might serve as a medium to convey the effect of a charm to the person for whom it was intended."

For an illustration of this latter meaning see the Journal of the Polynesian Society, vol. 2, p. 103, where it will be seen that the *ohonga* taken as a medium in witchcraft is the *ariā* of the person to be operated on. In this respect *ariā* seems to be equal to *ahua*. When, in the days of the demi-gods, the great struggle for supremacy took place between Maui and Hine-nui-te-Po, it was to obtain the *ariā* of Maui that the goddess of death sent her messengers, the *waeroa* (mosquito), the *tuiau* (midge), and the *namu* (sandfly). This *ariā* was a drop of Maui's blood, obtained by the sandfly, and was used as an *ohonga* to destroy Maui (see *ante*).

But *ariā* also means the material form, or form of incarnation of an *atua* (god, demon), the form in which it is visible to mortal eyes. In this way also it is applied to material tokens of persons who had no claim to demonship, or to rank as *atua*.

When Tawhaki, the man-slayer, went exploring the wilds of Tuhoe-land some nine generations back, he found Wheterau, a chief of the ancient Ngati-Ha, living at the junction of the Waikare and Whakatane streams, and promptly slew him. The *ariā* of Wheterau is still seen at that place, in the form of a stone, as I myself have seen.

Tane-atua, a semi-divine gentleman, who appeared on these shores in a mysterious manner about eighteen generations ago, and who appears to have had no visible means of support, amused himself by making apparently aimless expeditions from place to place in the realms of Potiki and of Te Hapu-oneone. He married Puhau-nui of Nga-Potiki, and these two produced some most extraordinary offspring. First they had Ohora and Kanihi, who were twin *atua*, their *ariā* being the two streams of that name near Rua-toki. Next came Mariko and Mawete, also twins. Mariko had Okiwa, whose *ariā* is a dog (*kuri*) which is said to be heard baying in the dead of night in the canyons

of the Whakatane river. The breath of the dog is the local wind known as the Okiwa, which frequently blows down the valley. The next child was Tamoe-hau, whose *ariā* is a tree. The next was Rongo-te-mauriuri, whose *ariā* is a small lakelet on the summit of the sacred mountain, Maunga-pohatu. The next was Takuahi-te-kahi, whose *ariā* is a rock in the Whakatane river, near Hana-mahihi, the same being an *uruuru-whenua* of old. After this the children born to this pair appear to have been ordinary barndoor specimens of the genus *homo*.

In the story of Hape the Wanderer, his son Tamarau took a portion of the hair of his defunct sire as the *ariā* of his *wairua*, and also one of the foot bones as the *ariatanga* of his *manea* (see *ante*).

Ariā of Sin, Death, Misfortune. In a certain rite performed by the priest before a party entered into battle, two mounds of earth were formed by him. One of these was termed Tuāhu-a-te-rangi, and on it was placed a wand or stick of the sacred *karamu* shrub. This wand was called the *tira ora*, it was the *ariā* of life, health, and of a clear mind. The other mound was styled Puke-nui-a-Papa and the wand thereof was the *tira mate*, it was the *ariā* of sin, death, evil and misfortune. The rites and invocations of the priests caused the sins, evil deeds, transgressions of the laws of *tapu*, &c., of the warriors to be absorbed by the *tira mate*, leaving the warriors free from such errors, and their effect on the mind and body. They would be thus rendered clear-minded in the coming fray, fertile in resource and endowed with strength of arm, keen vision and presence of mind. The priest then cast down the *tira mate*, leaving the *tira ora* standing in triumph. It is of interest to note that Puke-nui-a-Papa represents the female sex and sin and death, while Tuāhu-a-te-rangi stands for male sex, for life, health, and all things desirable. It is an old story with the sons of man.

The *mauri ora* at Whakatane (see *ante*) the sacred *manuka* tree, was the *ariā* of life and health.

Ariā of *atua*. As already stated the *ariā* of an *atua* is the form of incarnation of that *atua*. Below are given a few names of old Maori *atua*, together with their *ariā* :—

Tu-nui-a-te-ika	the <i>ariā</i> thereof is a wood pigeon (<i>kereru</i>)*
Te Huki-ta	" " " lizard
Tama-i-waho	" " " star
Makawe	" " " a shooting star
Te Iho-o-te-rangi	" " " a lock of hair
Tamarau	" " " <i>pakura</i> (a bird)
Te Ihi-o-te-ra	" " " <i>wehe</i> (mantis, insect)
Kahutia	" " " <i>kaeaea</i> (sparrow-hawk)
Moekahu	" " " <i>kuri</i> (native dog)
Uenuku	" " " rainbow
Haere	" " " "
Kahukura	" " " "
Reko	" " " owl (<i>ruru</i>)

* Also given as a star.

In like manner divers ancestors have their *ariā* or form in which they appear to mortal eyes, such as Hine-ruarangi, whose *ariā* is a *tawau* or cormorant. Again Hine-pukohu-rangi is the personification of mist and fog, represented by her *ariā* in the white mists of the forest ranges and vales; while the *ariā* of Hinewai is the light misty rain of which she is the personification.

Rua-tahuna is here the name of a district. The *ariā* of Rua-tahuna is a hill of that name. That is to say, the hill is the *tino* of Rua-tahuna, i.e., the place from which the name is derived.

The *ariā* of the gods was necessary to the Maori, the material, visible representation or symbol to which he might address his invocations, although his mind quite grasped the fact that such representation was not itself the *atua*, but merely the *ariā* thereof. It would therefore be inadvisable to apply the term idol to such *ariā*.

In regard to the word *ariā*, I have heard old natives of the Arawa tribe use the term *arika* instead of *ariā*. "*He matakohiri tona arika-tanga.*" This may possibly be the original form of the word, and the explanation of the long final vowel of *ariā*.

The late Mr. Colenso gives meanings of *ariā* as follows:—"Imagination, idea, notion, feelings," also "significant sign of regard, respect, remembrance." None of these terms meet the case of the *ariā* of an *atua*. But in *ariaria*, to resemble, to be somewhat like, we see something nearer the mark, and in *ariariatanga* = imagination, ideal notion, supposition, a still closer form.

In respect to *ariā* as indistinctly seen, I take the following from my note books:—"I kite tinana ahau i a ia, ehara i te mea i kite aria." Also, "*Mehemea e titiro ke ana oku kanohi, kai waho nei tetahi tangata e haere ana o to tatou whare, ko te aria i kite ake ahau e ariā ana i waho (kaore e hangai tonu te titiro) koia taua ariā.*"

Thus *ariā* bears a marked resemblance in meaning to icon (the Greek *eikōn*).

The word *kohiwi* resembles *ariā* in meaning. "*Tona kohiuitanga, he rakau,*" i.e., his visible form is a tree (in speaking of a *tipua* or supernatural being). The tree was the material form of that *tipua*, in which the same was visible to mortal eyes. The terms *kohiwi*, *hiwi* and *koiki* are applied to dry branches of *matai* and other trees, from which the sap wood has decayed, leaving only the hard heart wood. Again, *kohiwi* is applied to a priest or a person whose body is sacred or *tapu*, or the shrine (*waka*, medium) of an *atua*, as denoting the mortal or earthly body, apart from its sacredness. *Koiwi* is the skeleton and does not include the flesh, as *kohiwi* does.

This ends the list of terms which we were to explain, in regard to the Maori concept of the spiritual nature of man, and of various elements or essences of the human body, as also in support of the

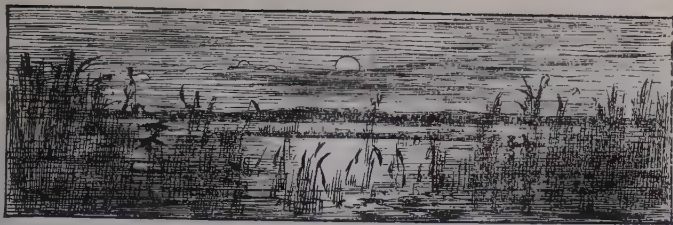
statement that the Maori of old was endowed with the power of abstract thought, a thing denied by some writers. For the Maori of yore was a firm believer in psychism and has, for countless centuries pursued the paths of knowledge in search of great truths, even as the light was given to him. In the pages of Homer and the unwritten archives of the Maori priests, we find terms conveying the same meaning, applied to the various conceptions of the spirit or life principle of man. The *eidolon* of the far west is the *ata* of Polynesia.

The description of the many terms has led to divergences in order to explain various words and expressions, and also necessitated the descriptions of divers rites and ceremonies of old. This has made the article longer than originally intended. Many of the Maori terms are most difficult to assign a correct and precise meaning to in English.

No time has been spent in re-arrangement of the many notes herein contained, they have merely been grouped under the different headings. We who dwell in the dark places of the earth possess not the aptitude for forming well turned sentences or proper systematic arrangement. The rough notes are collected, and forwarded when roughly arranged, lest they meet with the fate of Pawhera of old.

For the Maori of Pani and of a swift passing world has been rudely awakened from a most strange mental state. He will not survive the shock, but will pass out with his *wairua* from a body that has become *noa*, and the life principle of which has lost its virtue. Even as a fatalist will he pass away, conservative and contemptuous to the end, leaving to the new race but little of his history, his thoughts, or his religious ideas.

And whether shall he cross the dark waters of Tama, to the bayings of the three-mouthed hound, or drink of the waters of Tane-pi as he descends the rugged Reinga to the underworld, or perchance go down to the sullen shades of the Tawa-mutu, we will cry him *Vale*!



WARS OF THE NORTHERN AGAINST THE SOUTHERN TRIBES OF NEW ZEALAND IN THE NINETEENTH CENTURY.

By S. PERCY SMITH.

PART VI.

THE FALL OF TITIRANGI, PUKE-KARORO, &c., HAWKE BAY, 1824.

AT page 168, vol. ix., of this JOURNAL, we left the allied tribes gathered at Rua-tahuna valley, in Tuhoe-land, preparatory to a descent on the Ngati-Kahu-ngunu tribe of Wairoa, to avenge the deaths of Te Toroa and Rangi-wai-tatao, slain by the latter tribe.

The force assembled at Rua-tahuna for this foray was a formidable one, composed of the following tribes:—

Ngati-Maru, of the Thames, under Taraia,* Potiki, Te Ara-wahie, Te Popo, Te Haupa, and Tu-te-rangi-anini of Kauae-ranga.

Ngai-Te-Rangi, of Tauranga, under Tarake (father of Enoka), Tiaki-wai, Te Whanake, and Te Waru.†

Te Arawa, of Rotorua, under Te Awe-kotuku, Te Kahawai, and Hikairo.

Ngati-Awa, of Whakatane, under Mato, Te Patu-hamama, Te Hema, Te Wao, Hihiri, Te Pahi-hiwi, Te Uhi, Te Mau-tara-nui, Te Ahi-kaiata and Mauri.

Te Whakatohea, of Opotiki, under Te Kahi, Te Iki-o-te-rangi, Te Arahi-taua, Taotao, and Makao.

Ngati-Whatua, of Kaipara, under Te Hekeua, and Te Toko.

Te Urewera, under Te Umu-ariki, and most of the other tribal and *hapu* chiefs.

Te Ure-wera took the leading part in this expedition, as it was that tribe that called the others together to take up their quarrel, but the other tribes had also accounts of their own to be squared, and hence we see tribes here gathered together that had very frequently and of recent years been fighting against each other. It is difficult to say exactly what inducement the northern tribe, Ngati-Whatua, had to join in with the others, but they were born warriors, and were glad to

* Taraia Ngakuti of Ngati-Tama-te-ra, Thames, a tribe nearly related to Ngati-Maru. Taraia is said to have been the last cannibal in New Zealand. He died at the Thames, 13th March, 1871.

† Tamarau, my informant, is not quite sure if Te Waru was with the expedition—but other evidence seems to favour the idea that he was there.

doubt to work off some of the accumulated debts of revenge for losses in their own tribe. Whether the particular tribe that caused their losses was concerned or not, was a matter of indifference, according to Maori custom. The thing necessary was, that *some one* should be killed, *kia ngata ai te puku riri*, to assuage the angry feelings of the heart. But Ngati-Whatua were related to Hikairo, the Arawa chief, through his marriage with Maiore of the Uri-o-Hau branch of Ngati-Whatua, and the two leaders of Ngati-Whatua named above both belonged to that particular *hapu*; so there is nothing extraordinary in their helping their connection Hikairo, the more so, as another of the Arawa chiefs mentioned—Te Kahawai—had been the companion of Ngati-Whatua on their famous “Amio-whenua” expedition, 1821-22.*

It would be about June, 1824, that the *taua* left Rua-tahuna on its way to the Wairoa, for my informant is quite clear that the last event of this campaign took place in August, which they would know by the state of the vegetation, birds, &c., though a Maori never knows the year. The allies divided into two separate parties; that under Te Mau-tara-nui passed over the hills to Maunga-pohatu and thence through the beech forests to Te Papuni, on the upper Ruaki-turi river, down the abrupt hilly valley of which they advanced to the commencement of the open country, near Erepete—that place with a stranger name which is so unlike, and yet is, a *bona fide* Maori name, and the meaning of which is lost. Here the Ruaki-turi valley begins to open out in grassy flats, bounded by steep fern- and scrub-clad hills, the river running its rapid course through the flats to join the Hangaroa, just above Te Reinga falls, some ten or twelve miles to the east, where their combined waters form the Wairoa river.

Half way down this open valley the allies met a force of Ngati-Kahu-ngunu under Te Ua, Tu-akiaki and others, and a fierce encounter ensued on the banks of the Wai-reporepo stream, where Ngati-Kahu-

Te Ua's descent.

Kahu-ngunu
Kahu-turi
Tu-runga-kina
Tu-taka-mai-waho
Rongo-tawhenga
Tamatea-ao
Tama-tahu
Kahu-paka
Aroaro-te-rangi
Te Kakano-whakahau
Tira-tahi
Te Ua

ngunu were defeated and obliged to fly to their fastnesses, Te Ua being wounded in the back by a blow from Te Mau-tara-nui, which led to results we shall learn of later on.

The *taua* now turned to the south, and crossed over the rough fern- and scrub-covered hills in the direction of Titirangi, a stronghold of Ngati-Kahu-ngunu, situated on the hills some three miles up the Waiau river from its junction with the Wairoa. As rough and difficult country this to make one's way through, before the energetic

* *Vide* vol. ix., page 85.

white man came, with his fires and grass seed, followed by his great flocks of sheep, which have caused most of the fern and scrub to disappear.

But we must for a time follow the fortunes of the other branch of the *taua*, which, after leaving Rua-tahuna, followed the old war-trail over the Huiarau mountains, and thence down to Waikare-moana lake. Crossing the lake, they came out to the open country of the Wairoa district at Te Onepoto, at the head of the Waikare-taheke river, where that stream bears off the surplus waters of the lake in a series of steep rapids and falls, descending in the first two miles of its course a depth of 1,400 feet. The *taua* was directing its course down the valley to converge, with the other *taua*, on the Titirangi *pa*, then under the command of Te Whenua-riri, Hipara, Ranga-ika and other Ngati-Kahu-ngunu chiefs. The ruined palisades of this *pa* are to be seen at this day. Whilst the *taua* was encamped at Te Onepoto it was seen by the scouts from Titirangi, who at once returned and reported, "*E! te ope taua kei Waikare; te rakau, he pu!*" "There is a war-party at Waikare, armed with *pu* (guns)!" When the people of Titirangi heard this, Ranga-ika said, "*Haere mai ena pu ki enei pu!*" "Those *pu* will meet these *pu*!" thereby expressing his ignorance of *pu* (guns), for he thought the word referred to their ancient trumpets, also called *pu*. Such is the story told by the Ure-wera, but it is a question if the report of the scouts did not refer to the Nga-Puhi *taua* under Pomare and Te Wera, which was also approaching Titirangi. Pomare had come on round the East Cape with his canoes in accordance with the arrangement made at the Bay between him and Te Mau-tara-nui, as already related (vol. ix., p. 166, *et seq.*), and after joining Te Wera at Tuku-taurua, Te Mahia peninsula, had advanced to the Wairoa, and without waiting for the other allied tribes attacked Titirangi.

As the *taua* advanced to the attack, and ascended the *tahitahi*, or glacis of the *pa*, those within came forth on to the *maioro*, or ramparts, and there saw the famous *pu* of the *taua* gleaming in the sunshine—for the Maori of old kept his Tower musket as bright as polished steel. They said, "*E hika ma! O friends! why the small end of the pu (guns) is directed towards us, not the larger end as in our pu (trumpets).*" When the attacking *taua* commenced firing at them, they soon discovered there was more than one kind of *pu*, and that the new kind was very fatal, for men began to fall in all directions, stricken by an unseen missile.

And so Titirangi fell before the arms of Nga-Puhi, and with it the chief, Te Whenua-riri, the lament for whom is still a favourite with his descendants. It is as follows:—

I tawhiti ano te rongo o te pu,
 I ki ano koutou, "Mawai ra e homai?"
 Ki te kainga o Māhu-tapoa-nui,*
 Ki a Tu-ma-tere ra,
 Ki te oke ki te pae.

E Koro! ki nui, ki patu, ki tata—e!
 I te rangi maori,
 He mea ra kia kapi te waha
 Ka kitea rikiriki,
 Ka peke mai Tini-o-Irawaru,†
 Hei poke mo koutou.

Takoto mai ra, E Koro e!—
 Koutou ko whakahina,
 I te hara kohuru,
 Nau era ngohi,
 E ware koutou ki Te Toroa ma?
 Tera Te Poturu nana i kai atu.

Takoto mai ra, E Koro e!
 I roto o Tauri,
 I hea koia koe ka aho ai i to tapuae?
 Ata tu mai, ata tu hihiko mai,
 He hihiko hei hiki mai i a koe.
 Ki te rangi i runga ra,
 Ko aua wai ano to mata nei whakataha.

Whilst distant was the fame of the guns,
 All said, "Who will dare to bring them here?"
 To the home of Māhu-tapoa-nui,*
 To Tu-the-swift, indeed
 To strive within our bounds.

O Sir! of great, of warlike words and blows,
 Heard in this ordinary world.
 'Twas so said that mouths should be closed,
 Now indeed is seen, inconsolable grief;
 Spring forth the descendants of Irawaru.†
 To worry and tease you all.

Rest thee there, O Sir!—
 Thou, and thy grandchildren,
 Through the evils of murderous war,
 Thine are the slain,
 Have all forgotten 'Te Toroa's death?
 Still lives Poturu who consumed them.

Prone thou liest, O Sir!
 In the vale of Tauri,
 Where wast thou, that thou charmed not thy footsteps?
 Stand forth! arise, with vigorous strides—
 Strides that will bear thee on,
 To the heavens above us;
 To those other waters, turn thy face aside.

* Māhu-tapoa-nui, an ancestor of some twenty generations ago, with whom is connected the story of the formation of Waikare-moana Lake. (*Vide* "Waikare-moana," p. 30.)

† Ira-warū, the father and ancestor of the dog tribe.

Ranga-ika, Hipara, and the other members of the Ngati-Kahu-ngunu tribe that escaped from Titi-rangi, fled to the wooded valley of Nuhaka, near the Mahia peninsula. The former thus avoided for some time the vengeance of the Ure-wera tribe for killing Rangi-waiata, to avenge whom was this *taua* of many tribes invading the Ngati-Kahu-ngunu territories.

It is related that Nga-Puhi, under Pomare, Titore, and Te-Hihi-o-te-pahi, previously to the fall of Titirangi, crossed Hawke Bay from Te-Mahia, and attacked the people of Ahuriri, where they killed the Ngati-Kahu-ngunu chief, Te Ito-o-te-rangi, but it is not certain if this incident occurred at this time or previously. Indeed, it is now very difficult to place all the incidents known to have occurred about this time, in their right sequence. It appears certain, however, that after the fall of Titirangi, Nga-Puhi returned to Nuku-taurua, and after a short time proceeded on their way homewards to the Bay of Islands. It is uncertain if Te Wera—who, it will be remembered, had cast in his lot with the Ngati-Kahu-ngunu of Te Mahia—joined in the Titi-rangi siege with his fellow Nga-Puhi; the accounts are conflicting.

MOUMOUKAI, WAI-KOTERO, PUKE-KARORO, 1824.

The Ure-wera and other allies, on arriving at Titi-rangi, found the *pa* fallen to the powers of Nga-Puhi. They at once followed up the retreating Ngati-Kahu-ngunu, picking up any stragglers they came across; but these were few, as all the tribes of the Wairoa district had retired to the forests of Nuhaka and the Mahia peninsula. In the Nuhaka valley they occupied a *pa* named Moumou-kai, a hill 2065 feet high, some 4 miles inland from the shores of Hawke Bay, which they fortified. This place, which is now covered with low bush, was of no great strength, and easily fell to the allies, who also routed their enemies at Wai-kotero, near where Te Aparakau, a chief of Ngati-Kahu-ngunu, was killed by Te Ahi-Kaiata and Te Mau-tara-nui of the Ure-wera. The people who escaped from these fights retired to Puke-karoro at Te Mahia peninsula, where a large number of the Ngati-Kahu-ngunu were living, having removed from Heretaunga and other parts of the Hawke Bay district owing to the fear of the Ngati-Aukawa, Ngati-Tu-wharetoa, and Waikato tribes, whose incursions into that district had resulted in the fall of Te Roto-a-Tara, Te Pakake, &c., and led to the belief that the first-named tribe intended to permanently occupy the district.

The Ure-wera and their allies now advanced to the attack of Puke-karoro. Before reaching there, they were met by Te Ra-ka-taū, the father of the late Ihaka Whanga (our ally in the war with Te Kooti,

1869-70) who was distantly related to some of the Ure-wera, and, therefore, although a member of the Ngati-Kahu-ngunu tribe, was quite safe amongst the latter tribe's enemies. He endeavoured to make peace with the allies, and for that purpose presented the Ure-wera people with a valuable *mere* named "Te Rama-apakura." His overtures were clearly not acceptable to the whole of the chiefs, for, after telling Te Ra-ka-taū not to enter Puke-karoro, they laid siege to the latter *pa*. After some time Te Ra-ka-taū again attempted to make peace, and presented the allies with two other *meres*, named "Kaha-wai" and "Kauae-hurihia." But the siege went on, until the inhabitants were reduced to great straits, having to eke out their stores by eating a certain kind of clay called *uku*, and hence this incident in Maori history is sometimes called Kai-uku. The *pa* eventually fell to the allies and there was great slaughter. But the *taua* did not have it all their own way, for they suffered considerably. After this a peace was made, and some guns were given to Ngati-Kahu-ngunu to bind it. My informant Tamarau, says the *pa* fell in the month of August, and we know that the year was 1824. The allies now returned to their various homes.

The peace made between the Ure-wera and Ngati-Kahu-ngunu was not of long duration, as we shall see. But first it is necessary, in order to conserve the sequence of events, to relate some events in the north which were far-reaching in their results.

TE IKA-A-RANGA-NUI, 1825.

Those of my readers who have had the patience to follow this history so far, will have learnt that revenge has been the guiding principle which led to the events that have been related. If the Maori can be said to have any sense of duty at all, it is—or perhaps it were better put, was—the enduring feeling that any injury inflicted on his family or tribe must be satisfied by *utu*, exacted to the uttermost limit. It was a feeling that might slumber, even for generations, but in the end its rigorous fulfilment was the corner-stone of Maori honor. Many illustrations of this have been given already. In relating in brief form the tribal histories, the learned men will give a strict debtor and creditor account, starting with the origin—which was, probably, the death of some member of his tribe, either by violence or by witchcraft—and follow it up by naming those who were sacrificed on either side, alternately, in settlement of the account. There are, perhaps, some advantages in thus treating history; it serves as a sort of *memoria technica*, by which to recall the accompanying detail. It is the boast of some tribes that injuries (as we should call them) inflicted by their ancestors have never been wiped out, and

consequently the tribal *utu* account left them in credit, as against their enemies. Many of these tribal accounts will now never be settled—thanks to the *Pax Britannica* that sheds its blessings over the land. It was in strict accord with Maori law that vengeance must be exacted: whether it fell on the individual whose misdeeds gave rise to the vendetta, or on the innocent members of his tribe, was a matter of supreme indifference. Even tribes allied to the offenders were subject at any time to suffer for the misdeeds of their friends. Now, this is what occurred in the events about to be narrated—at any rate it was the immediate cause, though Nga-Puhi had a long series of defeats at the hands of Ngati-Whatua to avenge.

It has been said that Koriwhai, of Nga-Puhi, had been murdered by some members of the Ngati-Whatua and Ngati-Maru tribes,* then allied, more through force of circumstances than mutual good will. This event brought to the surface all the old memories of unavenged defeats that Nga-Puhi had suffered at Moremo-nui, and other places, before the introduction of fire-arms. So Hongi decided to aid Te Whare-umu, to whom Koriwhai was related, and at the same time wipe out their brave and warlike neighbors of Kaipara, who were at that time but ill supplied with muskets.

Messengers having been sent to the Hokianga people, they assembled at Lower Waihou to discuss Hongi's proposal to join in the expedition about to start. They decided to do so. and proceeded to Kaikohe to join the other force.

So Nga-Puhi assembled under Hongi 500 strong, and before starting the usual war-dance was performed, for which purpose Hongi composed the following *tau*, or song, to accompany it:—

Te Toreā i te tahuna,
Titi, kahukahu,
Te mata o te harakeke;
Titi, kahukahu,
Te kai kaha o te harakeke;
Titi kahukahu, ha!

The Stilt on the sand-bank,
Titi, kahukahu;
The point of the flax leaf,
Titi, kahukahu;
The sustaining food of the flax,
Titi, kahukahu.†

The *tau* proceeded by way of the Manga-kahia Valley. With them was the Roroa chief, Te Hihi-o-tote, elder brother of the well-

* See Journal, vol. ix., page 19.

† It would require reference to Hongi or some of his old companions to explain this.

known Parore-te-Awha, or Patu, of Kaihu, Kaipara, both of whom were related to Nga-Puhi and to Ngati-Whatua.

For some reason, the exact one I do not know, but probably with a desire to save his relatives of Te Roroa tribe, Te Hihi-o-tote hastened on before the war-party to visit these people, and there obtained the *mere*, or greenstone weapon, which formerly belonged to Matohi, an ancestor of the Roroa people, who lived about nine generations ago. With this valuable *mere*, Te Hihi hastened back to Hongi, and gave it to him as a peace-offering on the part of Te Roroa division of Ngati-Whatua, whose territories Hongi was about to invade. What were the arguments used by Te Hihi-o-tote we know not, but Hongi and his *tauu* turned right-about-face and marched back to their homes at Kaikohe and Waimate with the ultimate intention of attacking Ngati-Whatua from another direction.

As illustrating the manners and customs of the times, the following is introduced:—During this expedition *via* Manga-kahia to Kaihu, and *aitua*, or evil omen, occurred. One of Te Morenga's wives was seduced by one of Hongi's party, at which the latter was very angry, and insisted on the woman being sent back to Waihou, Hokianga, to which place she belonged. On the way back by the coast she was killed by some of the Roroa people, and her body cooked and partly eaten, the rest being sent to Muriwai, a chief of Hokianga, who handed over the remains to Te Morenga, her husband. On the return of the expedition, the cooked remains of the woman were distributed to the chiefs of the party, who ate them, but Te Morenga would not touch them.

Te Whare-umu was very wrath at the failure of the above expedition, and blamed Te Hihi-o-tote for depriving him of an opportunity of avenging his relative, Koriwhai. Not being satisfied to wait for Hongi, he gathered together his own immediate *hapu*, together with some others, and started on in advance, this time avoiding the Roroa territories. He proceeded by sea from the Bay of Islands to Manga-whai, the little harbour six miles to the south of Bream-tail Point. His force numbered 170 men, and the point of attack intended was the middle Kaipara districts of Otamatea, etc., where dwelt Te Uri-o-Hau division of Ngati-Whatua.

Hongi started from the Bay with a force of 300 warriors (some accounts say 400) in February, 1825,* and followed up the advance-

* In the "Orakei Judgment," Thomson's "Story of New Zealand," and other works, this date is given as 1826, but the Missionary records cannot be mistaken in a matter of this kind, and they clearly state that Hongi left in February, 1825. The Maori account says Te Ika-a-ranga-nui was fought in February, but they do not know the year.

ward, under Te Whare-umu, to Mangawhai, where he overtook him. In this *taua* were many divisions of Nga-Puhi, but I have only been able to obtain the names of a few of the chiefs. These were Hongi Hika as commander-in-chief, his son Hare Hongi, Te Whare-umu, Te Huhu, Te Puhi, Taiwhanga, Kaiteke (the chief *tohunga*) Moka, Te Mōrenga, and Te Tirarau (of the Parawhau).

With these Nga-Puhi people of the central and eastern districts of the Bay of Islands, was a contingent from Hokianga, under Patu-one, Hōne, Moetara, Poutu, and others from the coast south of the Bay.

I have often heard the great battle of Te Ika-a-ranga-nui described by the old men of Te Uri-o-Hau, who took part in it, among them being Paikea-te-Hekeua, the principal chief of that *hapu*, Te Toko, Hōheke, Puriri, and others. I cannot expect to excite the same interest in the incidents as would the recital by these old men who fought and died there, but as the details of the battle have not, so far as I know, been published, I will endeavour to follow their accounts as closely as I can.

It appears that Nga-Puhi were expected, and the Uri-o-Hau, with some of the other *hapus* of Ngati-Whatua, had gathered together to meet them at the head of the Otamatea, or, as it is there called, the Waikaka River. This was at the head of the navigation, and not many miles from the nearest of the Uri-o-Hau settlements, and about eight miles from Mangawhai, the Nga-Puhi camp.

The Rev. Hauraki Paora tells me that on arrival of the news of the coming of Nga-Puhi, plans were discussed as to the best method of meeting their foes. Murupaenga, of Ngati-Rongo, proposed that the party should proceed to Mangawhai and there await the landing, with the idea of attacking Nga-Puhi at a disadvantage, but Rewharewha, of the Uri-o-Hau, overruled this, saying : “ *Nawai i mea me pena e matenga mo Hongi-hika* ”—“ What an absurd idea to suppose that Hongi-hika could be caught like that.” So the plan was abandoned, and it was decided to meet the foe at Te Ika-a-ranga-nui.

The country lying immediately to the west of Mangawhai consists of rolling undulating downs, bounded to the north and south by wooded ranges, but the country between these forests, at the time I write of, was open and covered with stunted fern and *manuka*. The soil is sterile, with a little richer land in the valleys, such as at Makoru. Formerly this country was covered by fine kauri forests, as the natives tell us, and as is proved by the enormous quantities of kauri gum, or *kapia*, which has been dug out of it. The Maori, having no tools in former days to clear a path with, always accomplished this by setting fire to the country, and the result is that these fires, continued for ages, have destroyed, first the forests, then the vegetable humus

which goes to form a soil, and hence the extent of sterile country north of Auckland. Eight miles or so to the west of Mangawhai the open country comes down by gentle slopes to the head waters of the Kaiwaka, one of the branches of the noble Otamatea, the most beautiful of all the beautiful rivers—or rather inlets, for the waters are salt—of the Kaipara Harbour. There is a little freshwater stream named Waimako, running down from a wood, and at a mile from its junction with the Kaiwaka is Te Ika-a-ranga-nui, an undulating picturesque country, with a somewhat better soil than that to the east, and which is now covered with European farms. It is here that the great battle was fought.

This open undulating country that has been described was used as a *toanga waka*, or portage, by Ngati-Whatua, when they used to drag their canoes across from Kaipara to the east coast, at Mangawhai, and some of the Uri-o-Hau had been engaged in this work when the news of the near approach of Nga-Puhi drove them to arms.*

Whilst Nga-Puhi were encamped at Mangawhai, an incident occurred which is so characteristic of the race that I quote it here, although it has already been published in Mr. John White's lectures in 1861. He says: "A priest named Kaiteke was accompanying a war-party in their canoes from the Bay of Islands to attack the Kaipara natives, unaware that the natives of that district were awaiting them with the intention of fighting at Mangawhai (Kaiwaka). Encamped on the shore at night, he invoked the gods to reveal to him his success by *matakite*, using the same ceremonies to himself which were described in a former lecture as being observed when the priest watches over the sleep of his disciple to see if he will become adept in the mysteries he is about to learn. In the trance Kaiteke saw a company of spirits dancing before him and singing—

Ki mai te Atua o te Po,
Ko Mangawhai, au ka mate,
Kaore!
Kei te pikitanga, au ka mate,
Kaore!
Kia kite au, te tai o te uru,
Kia kite au, te tai o te awa,
E ka kutia, ka wherahia
Te tai o te awa
O Waihi,† ka kutia.

* I have a piece of one of these canoes in my possession, found lying on the ground by one of the settlers in 1888, and by him presented to me. It is of totara wood, and excepting a little dry-rot is still quite sound, although it had been lying on the ground for 63 years.

† Name of the strong current at Kaipara Head.

E kata te wahine,
 A ko Tu! ko Tu!
 Ka mau.
 A ko Tu! ko Tu!
 Ka mau.
 E pupuhi ke ana
 Te hau whenua iara;
 A, ka titiro au, ki te wao kahikatea,
 E tu ki Kaiwaka, ra! ra!
 A ko Tu! ko Tu!
 Kopiko atu, kopiko mai,
 Kopiko atu, kopiko mai;
 Ka whakaaro Tupua
 Hua mai te riroriro,
 Tautini,
 I! i! i! i!
 Tautini.*

The gods of night are saying,
 At Mangawhai, I shall be slain;
 No!
 On the mountain side shall I die,
 No!
 When I view the wave of the western sea,
 And gaze on the river's rippling tide,
 My grasp shall hold, my power release
 The flowing tide of the river,
 Of Waihi, will I tightly grasp,
 And woman's laugh shall say,
 'Tis Tu! 'tis Tu!
 O'ercome.
 'Tis Tu! 'tis Tu!
 O'ercome.
 The land breezes blow
 Another way,
 I see in the distance the kahikatea wood,
 That stand on Kaiwaka's brink, there! there!
 'Tis Tu! 'tis Tu!
 Backwards and forwards,
 Hither and thither,
 Act ye like gods! for the small
 Summer birds are assembled in flocks,
 All numberless,
 Ah! ah! ah! ah!
 Numberless.

This he explained to his men on rising from his trance. The line, "Trees are seen in the blood-red clouds," signified the enemy waiting for a battle; the "small summer birds," were the enemy in retreat after the battle. For "Trees are seen in the blood-red clouds," I translate

* The original Maori is from Sir George Grey's "Nga Moteatea." Mr. White's translation is evidently from a different source, as it is not faithful in places; I have altered it to agree with the Maori as nearly as may be.

literally, "I see in the distance the kahikatea wood, that stands on Kaiwaka's brink," which is equally appropriate with Mr. White's rendering, and also true to nature, for the Kaiwaka is there bordered by tall kahikatea trees close to the field of battle. Tu, mentioned above, is the god of war.

The following is taken also from "Nga Moteatea;" it is called a *mata*, and whilst embodying a prophecy, is also used as a war-cry to accompany the war-dance. It was composed by Kaiteke, the author of the first composition, and I have no doubt was used by Nga-Puhi as they started forth to battle. The first and third lines are sung by one of the chiefs standing, whilst the *taua* silently kneels on one knee, their weapons resting on the ground, one end slanting forward. The first *ae!* is shouted by all kneeling, at the second they all bound into the air with a great shout, and the remainder is sung or shouted in chorus with an accompaniment of horrible grimaces and contortions of the body.

Ka mate koa Kaipara, nei ?

Ae !

Ka mate koa Kaipara, nei ?

Ae !

Ka mate koa Kaipara,

Ka tu wehiwehi,

Ka tu wanawana,

Ka tutu te puehu,

Ki runga ki te rangi,

A ko te puke i Aotea

Ka piki, ka kake,

Hi ! ha !

Ka taupatupatu te riri.

Will Kaipara be destroyed ?

Yes !

Will Kaipara be destroyed ?

Yes !

Kaipara shall be destroyed,

They stand in fear,

They stand trembling,

The dust shall fly

Up to the heavens above,

And the hill at Aotea

We climb, we ascend,

Hi ! ha !

Destructive shall be the battle.

The Nga-Puhi, *taua* or war-party, under Whareumu and Hongi, numbered about 500 warriors, nearly all armed with muskets, and Hongi himself wore his famous coat of mail given him by His Majesty King George IV. on his visit to England in 1820. Against this well-armed force, already flushed with success, due to their fire-arms, gained against the tribes of the south, Ngati-Whatua, Uri-o-hau and

the Roroa brought into the field—they say — over 1,000 men, but amongst them they only counted two muskets;* the rest were armed with their old national weapons, consisting principally of the *tao*, a double-pointed spear from ten to twenty feet long; the *taiaha*, a club or double-edged wooden sword about six feet long, with one end finely carved to represent a human face and protuding tongue, which was also used as a spear for finishing the enemy when stricken down by the blade; the *waha-ika*, a weapon shaped like a battle-axe, but the back of which was used to give the blow, and with a bunch of pigeons' feathers attached to the opposite face, which served the same purpose as the feathers in an arrow; the *hoeroa*,† a heavy, curved, flat spear made of whale's rib, with carvings at one end and in the middle; and lastly, the several kinds of short clubs for close fighting, such as the *mere-pounamu*, made of the beautiful greenstone jade; the *mere-paraoa*, like it in shape, but made of whale rib, or a *mere* made of other fine-grained stone, or of heavy wood, and varying sometimes in shape. The warriors also sometimes wore a *pukupuku*, or *kotara*, a thick band of woven flax, about six inches broad, and twelve or fifteen feet long, which was wound round the chest after being wetted, when it was said to be impervious to spears.

As the first division of Nga-Puhi arrived at the right bank of the Waimako stream, they found Ngati-Whatua posted on the opposite side, with their right extending into the wood already mentioned, and their left barring the passage over the stream, and extending towards Kaiwaka. Ngati-Whatua commenced the fight by dashing across the stream, into the ranks of their enemies, and succeeded in killing several of them, forcing Nga-Puhi to retreat, until they were supported by the arrival of the second party under Hongi. It is clear that Nga-Puhi were very nearly suffering a complete rout here. As the latter tribe were driven before Ngati-Whatua, Hongi's blind wife, Turi-katuku—who always accompanied him in his expeditions, and whose advice he was said constantly to follow—called out, "*E Hongi e! Ka kore te puru a Taumarere*": "Hongi O! the plug of Taumarere is withdrawn," and then it was that Nga-Puhi turned on their foes and drove them back. *Kei au te mataika! Anana! Mate-rawa! Mate-rawa!* the usual war-cry, denoting the drawing of first blood, was heard. But Ngati-Whatua's success was of short duration; a storm of bullets drove them back to their lines. Again they made a *kokiri* (a

* In the life of the Rev. S. Leigh, it is stated, page 269, that Ngati-Whatua numbered 800 men, of whom 100 were armed with muskets. Hongi had 300 men, all armed with fire-arms. Probably these figures were obtained at the time from the Nga-Puhi people. Ships had not visited Kaipara at this date.

† The *hoeroa* was the weapon with which women were usually killed, by impaling.

charge) down to the stream, only to be driven back again by the guns, losing large numbers of their people; but they stood their ground some time fighting hand to hand with Nga-Puhi. In one little spot, pointed out to me, on the bank of the Waimako, one of the chiefs shouted *korahi! korahi!* and rallied his men there until 60 *topu* (or 120) of them fell in one heap.* Here it was that Hare Hongi—the great Hongi's son—fell mortally wounded. Again Ngati-Whatua charged, but the bullets of Nga-Puhi were too much for them; they fell in heaps before the guns, being as they were within arm's-length of the muzzles. The shouts of the combatants and the noise of the guns in this last charge were so great that they have given a name to the particular spot where the combatants met—*Te-ra-reureo*, or the “day of voices.” Ngati-Whatua having lost—as they say—a thousand men, though no doubt this is an over-estimate, and seeing the struggle hopeless, beat a retreat to Kaiwaka river under a heavy fire from Nga-Puhi. Here, taking to their canoes, they escaped. “But for the foolishness of Nga-Puhi, all Ngati-Whatua would have perished that day,” said my informant, old Puriri of the Uri-o-Hau, who took part in the conflict, and described the battle to me on the ground in 1860.

In this battle Nga-Puhi lost several chiefs, amongst whom were Hongi's son, Hare Hongi, Te Ahu, Te Puhi, &c. Moka was severely wounded by a bullet, but his life was saved by Tai-whanga, who carried him out of the battle to a stream, and laid him therein until the fighting was over. He subsequently recovered, and then took the name of Kainga-matā (wounded by a bullet) in memory of the event. Archdeacon Williams, in his diary (vol. i, p. 115), says of Moka, “This Moka is brother to Whare-rahi and Rewa, a daring, impudent, self-willed savage, of considerable influence in the way of mischief, possessing, I believe, not one good quality.” It is said that seventy of Nga-Puhi fell in the battle.

Of the Ngati-Whatua who fell there, only a few names have been retained; Te Toko-o-te-rangi, who built the carved house just prior to Moremo-nui,† Te Ahu-mua, who formerly lived at Hukatere, on the Wairoa, Te Tokotoko, Houtahi, and Pa-te-tonga (the latter three belonged to the Taou people), Whakamoe-ariki, and Matohi.

After the battle, Muru-paenga, who was present, but escaped—only to meet his death a little time after—gave utterance to the following *poroporoaki*, or farewell, to Te Ahu-mua and others of his

* *Korahi* was explained to me as an expression used by the chief, meaning “Let it be so big”—at the same time he indicated with his *mere*, a small space of ground, on which his men were to die or conquer.

† See JOURNAL, vol. viii, p. 153.

relatives who fell there : “ *E tama ma e ! haere atu ra ; pōpō noa ana te koukou, e tawaia ana e te tariroriro !* ” “ O sons ! Depart ! The owl cries alone, being baited by the wren ! ”*

All the *hapus* of Ngati-Whatua were represented at the battle. Waimako is said to have run red with blood that unhappy day, and its waters are *tapu* still to Ngati-Whatua, none of whom will drink there, however thirsty they may be. The battle occurred in February, my informant said ; they would know by the flowering of certain plants, state of their crops, &c., and the subsequent skirmishes lasted until June, when Nga-Puhi returned to the north, having succeeded in devastating the whole of the Ngati-Whatua territories. Mr. John Webster tells me that “ Many of those not killed in the battle were brought prisoners to Hokianga, where they were held in bondage for many years, being distributed among the different villages at and near the mouth of Hokianga river, at Pakanae, Wai-mamaku. and other places. The Ngati-Whatua were subsequently taken back to their old homes and liberated by Moetara and other chiefs of Nga-Puhi.”

In Rutherford's adventures, published in the volume for 1830 of the “ Library of Entertaining Knowledge,” is a description evidently intended for this battle, but it is wrong in many particulars, and leads to the inference that Rutherford was not there himself, as he pretends ; he must have heard the account from others, and that very imperfectly.

The Ngati-Whatua tribe scattered in small parties, Ngati-Whatua proper to the ranges near Waitakere, and eventually to Waikato ; Te Uri-o-Hau, to the fastnesses of the Tangihua mountains ; Ngati-Rongo, to their relatives at Whangarei, and to the wilds of the forests. The fear of Nga-Puhi prevented them from occupying their old homes for many years afterwards, indeed not until Auckland was founded did they feel safe. It is a well-known fact that those who went to Waikato were nearly all exterminated at the taking of Noho-awatea in 1825 or 1826. The old men have often described to me the state of fear and alarm they lived in during their wild life in the mountains of Tangihua, Mareretu, and the forests of Waikiekie ; they rarely approached the rivers, or the paths, but confined themselves to the wild bush, living on eels, birds, and the produce of a few hidden cultivations.

The following is the lament for those who fell at Te Ika-a-ranga-nui, as given to me by Puriri, of the Uri-o-Hau *hapu* :—

* I am unable to explain the inner meaning of this, which is like so many Maori sayings, cryptic.

TE TANGI MO TE IKA-A-RANGA-NUI.

Tera te marama ka mahuta i te pae,
 E Pewa!¹ moe-roa; Kati ra te moe,
 Maranga ki runga,
 Ka tu taua ki runga te parepare
 Kia rokohanga atu Te Kau-whaka-tau,²
 Te nui o 'Tiwaka.³
 Tenei to pu, ko Wehi-ki-te-rangi.⁴
 Tenei to pu, Te-Ata-o-kaihihi.⁴
 Kei apo to hoa,
 Ka tau korua, ki whare-kinatu.
 To matua nui ki a Tama-na-tina
 Mana e whakarewa te kakau o te hoe,
 Ka manu ki te Tapuae-nuku.⁵
 Ka wara kei muri, tui ana te toto
 Te whana i te rangi,
 Paenga rangatira, ki runga o Kaiwaka.
 Ka whakarauikatia ratou ki reira.

Tautika te haere,⁶
 Ki runga ki te kaipuke,
 Mo Koriwhai,
 Mo Moremu-nui,⁷
 Ka u ra, ka koa ia kei riri poka hou,
 He hau tangi kino
 Na Tama-na-rangi.

Ka mate mai te utu,
 Te puke o Ihe,
 E kai ana ahau, te roro o Hongi.

I haere koutou i te Tane o roto
 I te riri whatiwhati
 I roto Waimako, te moenga o te iwi e.

See the bright moon on the horizon appears,
 Then cease thy deep sleep, O Pewa¹ the slothful,
 Arouse thee, and arm!
 Let us the parapet man,
 And in readiness be when the war-canoes² come
 With the host of Ngati-waka,³
 Here is thy gun,—“The fear of Heaven.”⁴
 Or take this,—“The shade of Kaihihi.”⁴

¹ Pewa was the name of a Ngati-Whatua chief who lived in the Mata-whereohi pa, near the battle-field.

² The name of a war-canoë.

³ Ngati-waka, a branch of the Uri-o-Hau hapu.

⁴ The names of the two guns possessed by Ngati-Whatua at that time.

⁵ Tapuae-nuku, the rainbow, but here, I think, is the name of a place.

⁶ This refers to Hongi's voyage to England in 1820 to procure arms with which to exterminate Ngati-Whatua.

⁷ Moremo-nui: see JOURNAL, vol. viii, p. 152, the battle in which Nga-Puhi were badly beaten by Ngati-Whatua, in 1807.

For should thy friends in unreadiness find thee
 Together will you sleep on the funeral bier,
 Thy great ancestor, Tama-na-tina,
 Shall ply the skilful paddle,
 And float you on to Tapuae-nuku.⁵
 Let the past be forgotten, for now
 The heavens with bloody rays are flashing
 Above the chiefs that lay in heaps at Kaiwaka,
 Where all-consuming death devoured them.

Straight was his course, by ship over the sea⁶
 An avenger to seek, for Koriwhai's death,—
 For the slain that fell at Moremo-nui,⁷
 He returned, with gladness, fresh war to seek,
 Like an evil-sounding blast
 From the son of the heavens.

Deep was our revenge, on the heights of Ihe,
 Where Hongi's head laid low.
 Alas! ye warriors, ye are gone the way of man,
 In the overwhelming battle of retreat.
 On Waimako's sacred banks
 Lies the tribe in deep death-sleep.

One of the Maori (Nga-Puhi) accounts of the return of the Hokianga contingent says: "After Te Ika-a-ranga-nui we went to plunder the *kumara* cultivations of Te Uri-o-Hau, and discovered a *wahi-tapu*, or burial ground, with a dead body on it. Hupe cut up the body and brought it to our camp, for which he was censured by Patu-one and Nene. It was then cooked by Hupe and eaten, because the body when living had eaten some of his relatives.

"As we returned to Hokianga, after Te Ika-a-ranga-nui, on the way we found the place where a party from Wairua had camped, and we followed after them to secure their aid as allies. Some of this party had surprised some of the Kaipara people, whom they found on the road, and had there killed and eaten them, leaving the heads stuck up on sticks, grinning at the passer-by. When we arrived at the coast near Maunga-nui Bluff, we secured some *roi* (fern root) and *toheroa* (shellfish) to eat, and as we passed on along the beach we saw some more heads stuck up on posts.

"After we had passed along towards Hokianga a woman, of the Ngati-Whatua, descended to the beach, returning on her way to join her people. We, of the advance party, had passed on, but the rest of us were behind, and they caught and killed this woman, who was subsequently eaten by the *hapu* of Patu-one and Nene. This was the last occasion on which these two partook of human flesh.

"The Mahurehure *hapu* of Waima, Hokianga, also discovered a woman near there, whom they killed and ate. Her people had run away and left her hidden. The Mahurehure did this because one of

the people of Waima had been eaten by Ngati-Whatua some time before, at Waima. Pou-aha was the name of the Waima man who was eaten. Plenty of payment had already been obtained for his death, but what was to be done when the chance of *utu*, or revenge, could be obtained? All hearts were evil in former days."

On Hongi's return to the Bay, which was about the end of June or beginning of July, he learnt that the Whangaroa people had captured the brig "Mercury" early in March. She was taken by the Ngati-Pou tribe, under Te Puhī. Hongi, fearing that such outrages would drive away the ships, and with them all chance of his obtaining more muskets, went, together with Tareha and his forces, to Whangaroa, arriving there on the 23rd July, where, after some hostile demonstrations, he made peace with Te Puhī.*

The news of the Nga-Puhī being about to attack Te Uri-o-Hau people of Otamatea had been conveyed to the Ngati-Whatua, at Kaipara, and to Te Taou, at Okahu (near Auckland). But it was too late for these people to render aid to their fellow-tribesmen. Apihai Te Kawau, however, on hearing the news of the approach of Nga-Puhī, started from Okahu with the Nga-Oho and Taou people, but met the fugitives in full flight after the battle, and he returned with them. Te Uri-o-Hau and Ngati-Whatua proper, and other defeated tribes, retreated to Waikato Heads, where they left their women and children.

Ngati-Whatua proper, Te Mangamata, and Te Wai-aruhe *hapus*, under the chiefs Rewha-rewha, Ohurua, and Whaka-oho, then raised a *taua hiku toto*, or party of revenge, and starting from Waikato Heads proceeded by way of their own homes at Kaipara, and fell unexpectedly on some of the Parawhau people belonging to Hongi's army, at Otamatea, and out of a party of eighty killed seventy and captured ten, who were subsequently liberated. One of the chiefs of Parawhau, named Tuhoehoe, was killed in this affair; his head and the flesh of the rest was taken to Waikato. Thus impedimentated, Ngati-Whatua fled rapidly up the Waikato, to Te Rauroha's *pa*, at Mangapiko.† Te Kawau did not join in this *taua*.

At the capture of Mokoia Island, at Rotorua, by Nga-Puhī, in 1823, as already related, numerous prisoners of Te Arawa tribe were taken and carried away to the Bay. Many of these joined Nga-Puhī in the expedition against Ngati-Whatua, and fought at the battle of Te Ika-a-ranga-nui; some of these were Nga-kuku, Amarama, etc. They would look on this proceeding as strictly in accordance with Maori *tikanga*, whereby they obtained some revenge for their own slavery.

* Life of Rev. S. Leigh.

† "Orakei Judgment,"

My old friend D. C. Wilson, of Whangarei, has supplied me with the following notes on the battle, which are interesting as coming from the opposite side to mine:—"The following was told me by an old *toa*, or brave, named Hoera, who was in the fight. The war party consisted of 800 picked men, or, as Hoera put it, *E wha rau topu*. They were drawn principally from Bay of Islands, the coast between the Bay and Whangarei, and largely from Whangarei itself. The principal *toa* from Whangarei was a celebrated runner and jumper called Te Ihi* and I have heard more about him than about Hongi himself. His home was at Limestone Island, Whangarei.

"Arrived at Mangawhai, a party of the Nga-Puhi dragged the canoes across towards Kaiwaka, but when within two miles of that river they were met by a superior force of Ngati-Whatua, defeated, and the canoes burnt. I saw the burnt fragments myself 40 years ago, and this point appeared to be the centre of the battle. While the Ngati-Whatua were burning the canoes, Hongi Hika with the main body came up. Hongi had a coat of mail with helmet and all complete. His men had three hundred muskets amongst them. Even then, owing to the superior numbers and bravery of the Ngati-Whatua he was nearly beaten, although the latter had very few guns. After a time Hongi's side won, and a terrible slaughter ensued. The pursuit extended right down to the Kaiwaka Creek, and some were killed there. Te Ihi distinguished himself on this occasion. He made a practice of overtaking and laming fugitives, leaving the slower runners to finish them, and he is said to have jumped the Kaiwaka Creek where it was about 30ft. wide. When I first saw the battle-field, 43 years ago, it was overgrown with high tea-tree, varying from 10 or 12 ft. on the ranges to 20 ft. in the gullies, but Hoera said when the battle was fought it was all under short fern about a foot high. Te Ika-a-ranga-nui was one of the most sanguinary battles ever fought in this country. Where the fragments of the canoes lay the ground was, in my time, littered with fragments of skulls and bones, the remains of the feast. A numerous tribe who inhabited the well-known Tara estate, about half-way between Mangawhai and Kaiwaka, were practically exterminated, and the Kaipara people fled in all directions."

DEATH OF TE MAU-TARA-NUI, 1826.

The sequence of events obliges us to change the scene again to the Wairoa, Hawke Bay, where transactions had taken place that

* Mr. Wilson spells this name as above, and he is probably right. This is the same man as mentioned vol. ix., page 114, as a swift runner, but the name is there given as Te Hihi, which I have since had reason to doubt, and believe that Te Ihi is right.

brought Nga-Puhi again on to the ground. It will be remembered that after the fall of Puke-karoro, Te Mahia, a peace between Ngati-Kahu-ngunu and the allied forces of the Ure-wera and other tribes had been made. But the memory of unavenged wrongs rankled in the minds of some of the former tribe, and prevented the peace being of an enduring nature. The death of Ti-waewae, already related (vol. ix. p. 152), was due to Ngati-Kahu-ngunu, but in some manner that I cannot get a clear explanation of, Te Mau-tara-nui was mixed up in it. This gave great umbrage to Tu-akiaki of Ngati-Kohatu—a branch of Ngati-Kahu-ngunu—living at Te Papuni, up the Ruaki-turi branch of the Wairoa river, and near the borders of Tuhoe-land. Brooding over his injuries, Tu-akiaki conceived a diabolical scheme by which to vent his rage on Te Mau-tara-nui. He acted diplomatically, however, and by fair words made overtures to Te Mau-tara-nui with a view to his marrying one of his (Tu-akiaki's) relatives. In the end he secured Te Mau-tara-nui as a husband for his sister Te Motu-o-ruhi, with the idea of bringing him into more intimate relations with the Ure-wera chief.

After a time a child was born of this union, named Owhinu ; and soon after Te Mau-tara-nui accepted an invitation given him by Tu-akiaki to attend a *hakari*, or feast, to be held at Kai-tara-hae, a village near Te Reinga falls on the Wairoa. In the meantime, Tu-akiaki and his people made great preparations after the old Maori style. There were to be seen all kinds of delicacies of the olden time—*tuna* (eels), *piharau* (lampreys), *kiore* (native rats), *weka* (wood-hens), *kereru* (pigeons), *aruhe* (fern-root) *taro*, *kumara-kao* (dried kumara), *pohue* (convolvulus roots), and other dainties. Such is the list that has been handed down.

A messenger was now dispatched to Maunga-pohatu, requesting the attendance of Te Mau-tara-nui and the Ure-wera people. They came, by way of Te Papuni, but apparently in no great numbers. Amongst them were Te Roro of Ngati-Manawa, and Te Mau-tara-nui's younger brother, Pae-tawa. On their way down the Ruaki-turi valley the party fell in with Te Ua, the Ngati-Kahu-ngunu chief who had been wounded in the back by Te Mau-tara-nui at the Wai-reporepo fight, as described at page 22 *ante*. Te Ua was a distant relative of Te Mau-tara-nui, a *tupuna*, or grandfather according to Maori ideas so they fell into conversation, and Te Ua, evidently knowing what was Tu-akiaki's intention towards Te Mau-tara-nui, gave him a warning saying, "*Me hoki koe ; ko Wai-reporepo kaore ano kia ea.*" "You must return ; Wai-reporepo has not yet been avenged." But Te Mau-tara-nui persisted on carrying out his intention, so Te Ua said again, "*E Tama ! mehemea kua te toki i titi ki taku tuara, kaore aku tikanga.*" "O Son ! If the axe had not wounded me in the back, I should have

nothing to say." Te Mau-tara-nui, however, would not listen, and proceeded on his journey to Kai-tara-hae, where the feast was ready.

The next morning after their arrival, Tu-akiaki set before his guests the feast, or *hakari*, prepared. Whilst all were busy eating, Tu-akiaki arose, *patu* in hand, and approached Te Mau-tara-nui, who, evidently anticipating what was coming, said, "*Tē rangona te reka o te kai, E Tu-akiaki!*" "There has not been time to taste the sweetness of the food, O Tu-akiaki!" The people now all arose, and commenced falling on the Ure-wera party. There would appear to have been an idea amongst some of them to spare Te Mau-tara-nui after all, for he is reported to have said, "*He manu hou ahau, he kohanga ka rere.*" "I am a new bird (or bird of plumes) leaving the nest"—which is said to indicate, that as the chief of the party he would not consent to be spared if his friends were killed, they must all suffer together, as he had brought them there, a sentiment which brings out the nobleness occasionally seen in the Maori of old. So the massacre went on, and Te Mau-tara-nui, Pae-tawa, Te Roro, and nearly all the others, were foully murdered, whilst the guests of their murderers. Te Roro, on seeing death before him, is reported to have said: "*Taihoa au e patua; kia inu au i te wai o Kai-tara-hae!*"—"Do not kill me yet; let me first drink of the waters of Kai-tara-hae!" In this he referred to the stream that flowed past the village and there joins the Hanga-roa River.

The great Ure-wera and Ngati-Awa chief, together with his companions, after the slaughter, were put to the usual purpose, and formed a meal for their murderers. Parts of Te Mau-tara-nui's body were preserved as *huahua*, in a calabash, which was afterwards offered to a high chieftainess of the Rongo-Whakaata tribe of Poverty Bay, named Te Whaitiri-o-te-rangi, who was on her way, *via* Te Reinga, to visit Te Mau-tara-nui. But Tu-akiaki's proffered gift was refused by the lady, who then lamented his death in a song still sung by the tribe.

Another account of this affair differs somewhat. It says that during the absence of the Ure-wera tribe at Waikato the Ngati-Ruapani tribe, of Waikare-moana, made an incursion into Rua-tahuna, and there paid off some of their old scores by killing several of the old men of the Ure-wera, which tribe, on its return, raided down to Waikare-moana with the double purpose of avenging this raid and the death of the Ure-wera chief Te Umu-ariki,* who had been killed at Waikare-moana. Here they took the *pas* Whakaari and Puke-huia, and then hearing of Tu-akiaki's feast of *tuna*, etc., returned home that way, and so Te Mau-tara-nui got caught.

* Not the same Umu-ariki mentioned on page 22

When the news of their great chief's death reached the Ure-wera and Ngati-Awa people, there was great lamentation and consternation. Piki-huia, who was a poet of some renown in those days, composed the following lament for him, which, even at this day, if sung, will cause great excitement amongst the tribe. It recites their victories and successes over Ngati-Kahu-ngunu, and was intended to excite the passionate feelings of the tribe—to rouse them to seek revenge:—

Te rongo o te tuna,
 E hau mai ra i Te Papuni,
 Kei a Wharawhara—a—
 Nau te whakatauki,
 “Te uri a Mahanga,
 Whakarere kai, whakarere waka.”—
 A, “Te uri a Tuhoe, moumou kai,
 Moumou taonga, moumou tangata ki te po.”
 Kua hinga nui atu
 Ki te aroaro o Hine-i-reireia;
 To kiri wai-kauri
 Na Waero i patupatu,
 Tarahau nga iwi, e tarahau,
 Ki runga o Mohaka.
 Tarahau nga wheua
 Ki runga o Tangi-tu.
 Ki 'kai mai te ika i Rangiriri
 Tu-tara-kauika, te wehenga kauki,
 E tika ana ra to matenga mo Te Ro,
 Mo Te Apa-raka una Tikitū,
 “Na te uri o Whiro ki te po,
 Tai-whakaea ki te ao,”
 Haere ki roto Tautira, mo Ti-waewae,
 Na tatou koi tango kino.
 Kua tu mai ra e Tohe i te hauauru,
 Ka ea ko te mate e—
 Tenei, E Tai ma! o tatou kape,
 Koi hianga i a Te Tamaki ma,
 I riro mai ai a “Te Heketua,”
 I mate ai Nuhaka,
 Tona whakautu pahi
 Ko “Te Rama-a-Apakura”
 Haere ki roto Te Mahia,
 Mo “Kahawai,” mo “Kauae-hurihia,”
 A, i hurihia a inumanga-a-wai
 Te Rito-o-te-rangi,
 I te pa taea i Puke-karoro,
 I tangi ai te umere,
 Pae noa ki te one,
 I Tai-wananga—e—e—

'Twas the news of the feast of eels,
 That spread hither from Te Papuni,
 In the times of Wharawhara
 Arose the saying of old,
 “The offspring of Mahanga,

Who abandoned food and canoe,"¹
 Also, "The descendants of Tuhoe, wasters of food,
 Wasters of property, wasters of man to death,"²
 Thou art fallen in the greatness,
 Before Hine-i-reireia³
 Thy handsome tattooed skin,
 The work of Waero.
 Bleaching are the bodies, bleaching
 On the field at Mohaka
 Bleaching are the bones,
 Above on the field at Tangitu,
 That the fish at Rangiriri might eat,
 Tu-tara-kauika,⁴ lies in a separate heap
 Thy death was in payment for Te Ro,—
 For Te Apa-rakau, killed by Tikitu.⁵
 "The offspring of Whiro in Hades,
 And of Tae-whakaea in the world."⁶
 'Twas in the vale of Tau-tira, Ti-waewae died
 But not through us was this deed,
 Then arose Tohe⁷ in the west,
 And the death was avenged,
 This, O friends! is for us to see,
 We were not deceived by Te Tamaki,⁸
 When "Te Heke-tua"⁹ was gained
 And Nuhaka laid waste,
 The payment for which was
 The weapon "Te Rama-apakura,"¹⁰
 And again at Te Mahia,
 Where "Kahawai" and "Kauae-hurihia"¹⁰ were secured.
 Overturned, like the drinking of water
 Was Te Rito-o-te-rangi¹¹
 At the captured *pa* of Puke-karoro,
 Whence arose the shouts of victory,
 As the dead laid there in heaps,
 On the beach at Tai-wananga.¹²

¹ An old saying, referring to Mahanga, an Ure-wera ancestor who abandoned his tribe.

² An old saying, applied by the Ure-wera to themselves, indicative of their ferocity.

³ Hine-i-reireia, an ancestress of Ngati-Kahu-ngunu.

⁴ Tu-tara-kanika, emblematical for the whale, here used for the fallen chief.

⁵ Tikitu, a chief of Ngati-Awa, here said to have killed Te Apa-rakau of Ngati-Kahu-ngunu.

⁶ Another old saying, applied to Tae-whakaea, an ancestor of Ngati-Awa.

⁷ Tohe, another name for Te Whata-nui of Ngati-Raukawa.

⁸ Te Tamaki, said to be a chief of Ngati-Whatua. There are still members of that tribe that bear this name.

⁹ The *mere*, mentioned vol. ix., p. 148

¹⁰ The two *meres*, mentioned on page 26.

¹¹ Te Rito-o-te-rangi, killed at Puke-karoro.

¹² Name of the beach below Puke-karoro.

Piki-huia's song, together with the strong desire to obtain revenge for the death of their chief, Te Mau-tara-nui (or Rangi-aho, which was another of his names), caused the Ure-wera mountaineers to rise in their wrath, and prepare to inflict on Ngati-Kahu-ngunu a severe punishment for their treachery. In so doing, we find some of their late allies assisting them, but in the meantime, whilst the forces were assembling, a *tau* was dispatched to Te Papuni, which, falling on the people of that place, killed two men of note named Kiore and Ara of Ngati-Kotore, who, with others, met their deaths at the taking of the Ure-o-te-whata *pa*.

It must have been about the early months of 1826 that the various *opes* collected at Rua-tahuna, the Ure-wera headquarters. The force was composed of Ngati-Awa, of the Whakatane coast lands—with which tribe Te Mau-tara-nui was closely related, indeed, may be said to have been at that time their principal chief—the Whaka-tohea from Opotiki, and some of the Ngati-Maru of the Thames, under their chief Hau-auru, who, my informant said, was a remarkably fine handsome man. There were not, however, more than twenty warriors of the Ngati-Maru there, and they were induced to join by Te Ure-wera—*na Tuhoe i waha te taua*—it was Tuhoe (or the Ure-wera) who carried, or originated, the *taua*, said my informant. The principal Ure-wera leader was Te-Umu-ariki, who was subsequently reinforced by Te Iripa, a younger brother (or cousin ?) of Te Mau-tara-nui.

POHATU-ROA AND WAIHAU, 1826.

The Ure-wera *tau* first proceeded to Waikare-moana, and made war on the Ngati-Ruapani tribe (which, whilst connected with the Ure-wera, is also more nearly related to Ngati-Kahu-ngunu), taking the two island *pas* named Pa-te-kaha and Nga-whaka-rara, and losing Te Wara-hoe* of their own tribe, as also Kumara, a lady of rank and grandmother of Tamarau, one of my principal informants in this narrative, in whose honour the aforementioned Piki-huia composed the following lament :—

E Kui ! Kumara, tenei te whare i moe ai,
 Kia noho atu au i te marae kino—
 I te marae o Tu-mata-uenga.
 Titi rere po, Kio' rere ao, po,
 Tau atu ki Waikare,
 Rukuhia e koe, te ruku o te kawau,
 Kia ea ake ana, ko Hau-mapuhia,
 Ngau ai runga, ngau ai raro

* Possibly this means Te Warahoe *hapu* of the Ure-wera, not a man of that name.

Ngau ai te tipua, ki era nga tipua.
 Tuatua i a Rātā, i a Wahie-roa, i a Tane,
 E tu ana, hei rangaki i to koutou mate,
 Kia tohe Makauri, e tohe Te Ariki,
 Rere noa iara me he kahui Kawau,
 Ki roto o Wairau,
 Mei rehu atu koe ki te huna,
 I ngaro ai te tangata,
 Huna te koko-uri, huna te koko-tea,
 E tu Mariko tata
 Piri ana i te taha—e—i.

O madam ! Kumara, here is thy house
 In which thou sleepest,
 Whilst I am in the court-yard of affliction—
 In the court-yard of Tu—the war god—
 Like a night-flying *titi* bird,
 A rat of night and day,
 They swooped on those at Waikare,
 Plunge thee then, with the kawau's dive
 And emerge like Hau-mapuhia
 All above struggle with all below,
 These demons fight with other demons,
 Call on Rātā, Wahie-roa and Tane
 To arise and avenge your deaths,
 Makauri and Te Ariki strove in vain,
 But fled like a flock of shags,
 To the lake of Wairau,
 Hadst thou hidden thyself with charms,
 That conceals man's presence,
 That obliterates the stars,
 Mariko-tata would appear
 And thou wouldst have been safe.

The end of this episode was, that the survivors of Ngati-Ruapani were driven out of Waikare-moana district, and fled to their relatives at the Wairoa, where the allies followed them up.

At the Wairoa, the *taua* was joined by Te Whata-nui of Ngati-Raukawa, who, it will be remembered, was a relative of Ti-waewae—killed by Ngati-Kahu-ngunu, as related previously (see vol. ix, p. 152). He had with him a few men of his own tribe, and, most strange to say, we find with him Te Whare-pouri of the Ati-awa tribe of Taranaki. These two chiefs had been making an independent foray on their own account in Hawke Bay, having come, as my informants say, from Otaki on Cook's Straits. So far as Te Whata-nui is concerned this seems doubtful, for I think he had not at that time migrated from Waikato to the south. It was not until two years later, or in 1828, that his tribe—Ngati-Raukawa—threw in their lot with Te Rauparaha at Otaki.

The Nga-Puhi chief, Te Wera Hauraki, was at this time living at Te Mahia Peninsula, and Te Mau-tara-nui's friend Pomare was, it is

said by the Ure-wera, at Rotorua at the time of the former's death. Whether sent for or not is not clear, but he came to assist in avenging his friend's death. He came by way of Whakatane, and then passed up the Rangitaiki valley, being joined *en route* by Te Iripa, a younger brother, or cousin, of Te Mau-tara-nui, with some of the Ure-wera. and together they proceeded *via* Waipunga Gorge to the Wairoa, where they joined their forces to those of Te Whata-nui. It is also said that Tu-korehu, of Waikato, was with one of these parties, but it is doubtful.

Before the arrival of the Ure-wera force on the ground there had already been some fighting, for Te Whata-nui had taken the Rakiroa *pa*, a few miles seaward of Te Reinga falls, on the Wairoa River, and Te Wera had attacked the *pa* Rangi-houa, Wairoa, which he finally took, but as his powder had given out the Ngati-Kahu-ngunu rushed Nga-Puhi and succeeded in killing Muri-wai, of the latter tribe, who, however, is not to be confounded with the Hokianga chief of the same name.

The Ure-wera and other forces seem now to have joined, and proceeded to the siege of Pohatu-roa *pa*. The Nga-Puhi account, however, states that Pomare drew off, as he considered it a breach of a peace that he had made with Ngati-Kahu-ngunu, but some other branches of Nga-Puhi, having no scruples of this kind, took part, and rendered very efficient assistance. These were the Ngati-wai and Ngati-rangi branches of Nga-Puhi, under the leadership of Te Mangai,* each 60 strong, who joined Te Wera with his force from Te Mahia, Tara-patiki, and Te Putara-nui, both renowned *toas* of Nga-Puhi, were also there.

The force now advanced to the attack of Pohatu-roa, where the Ngati-Kahu-ngunu, particularly those branches which had been implicated in the killing of Te Mau-tara-nui, were assembled under Tu-akiaki and others. Some skirmishing took place before the *pa* was reached, and then the allies sat down to besiege the place. Pohatu-roa is situated just to the east of Te Reinga falls, and is an isolated rock or hill, cut off from the Whakapunake range by a deep gorge, which was formerly the bed of a river (possibly the Wairoa), and through which the present main road from Gisborne to the Wairoa passes. It was a formidable place to take. The *pa* itself, on top of this rock, was small—Tu-takangahau, of Tuhoe, says not more than 50 yards across—with a parapet built of rocks and earth, held together by layers of

* Te Mangai was one of Hongi's trusted warriors, and had been engaged in many of the celebrated battles and sieges under that chief. He was at Maunga-nui, Mau-inaina, Te Totara, and Roto-iua. He died at Ohaeawae, Bay of Islands, in 1877, aged about 90 ("Wananga," 1877, p. 429).

ern, on top of the cliffs.* During the progress of the siege, the besiegers managed to get a rope round this parapet, with the intention of making a breach by this means, but the rope broke, and so they failed. The sides of the *papa* rock were so steep that rope (or, rather, supplejack) ladders had to be used in ascending. In one place there was a cave some distance below the summit, access to which was only obtainable by a very narrow cleft, or ledge in the cliff, so narrow that one stout-hearted man could hold an army at bay, so long as Maori arms only were used. Some of the Nga-Puhi managed, by great exertions, to secure a footing above this cave, and there constructed a sort of large basket, of *toi* and *pirita*, which they lowered down in front of the cave with some men in it, thinking to be able to shoot the inmates, but before they could use their firearms the cave dwellers, by the use of long spears, *huatas*, killed several of them, thus causing Nga-Puhi to abandon the scheme.

Eventually the *pa* was taken by the allies, when a great slaughter took place, and amongst the killed was Tu-akiaki, who was slain by Te Whata-nui, of Ngati-Raukawa. Thus ended Tu-akiaki's foul scheme to kill Te Mau-tara-nui; he himself died, by what might be termed the natural death in those turbulent times.

WAIHAU, 1826.

Not satisfied with the success thus obtained, the allies now advanced inland in the direction of the present site of Gisborne, and attacked a *pa* called Waihau, situated near the place now known as Tini-roto.† This *pa* was taken also after some fighting. At this time the Ure-wera were possessed of a single fire-arm, in the shape of a *kōpē*, or horse pistol, which was used to great effect by Rehua, the father of Rakuraku Rehua, of Waimana,‡ the well-known Ure-wera chief, who had this renowned pistol in his possession up to the year 1897, when it was buried in the fall of a house at Waimana. A great slaughter took place at Waihau. Rakuraku told me that he had seen great

* This description seems to indicate that the modern redoubt, used by both Maoris and our own troops in the sixties, was an ancient invention of the Maoris.

† I have heard one or two amusing guesses at the origin of this name, Tini-roto, now applied to a Government township about half way between Gisborne and the Wairoa. When Chief Surveyor of the Auckland Province, this part was in my district, and I gave the place the name for want of an original Maori one. For euphony the adjective—Tini—was placed before the noun—Roto—contrary to the rules of the Maori language.

‡ Rakuraku died at Waimana, February, 1901, and with him much valuable knowledge, for he was educated as a *tohunga*.

heaps of men's bones and skulls there in his younger days. It is said by some that Tu-akiaki was killed here, and not at Pohatu-roa.

From Waihau the Ure-wera, Ngati-Marū, Ngati-Raukawa, and Nga-Puhi allies turned their faces homewards by way of Waikare-moana, where the former three tribes added to the destruction they had already wrought on Ngati-Ruapani, by killing all they came across among whom were the following men of note :—Tiaki, Mauri, Piko-piko, Paiaka, and Mahia, all of Ngati-Ruapani, whilst Ranga-ika and Te Rito made their escape.

This war with Ngati-Kahu-ngunu is said to have been the last of any consequence—indeed, some say the last of all—between that tribe and the Ure-wera up to the time of the introduction of Christianity, for peace was shortly afterwards made between Te Ahuru, of the Ure-wera, and Hipara, of Ngati-Kahu-ngunu.

This peace is one of those called by the Ure-wera a *tatau-pounamu*, or “green-jade-door,” which means an enduring peace, its durability being likened to the jade as imperishable—the door was shut against war, like the door of the Temple of Janus amongst the Romans. Apparently it was Hipara and his brother Puhi-rua, of Ngati-Kahu-ngunu, who originated the peace, which was consented to by all the tribe. Hipara's daughter, named Hine-ki-runga, was given in marriage to one of the Ure-wera, and the peace was also more firmly bound by the strange custom of marrying two mountains, the names of which are Kuha-tarewa (the female) and Tuhi-o-kahu (the male), the first being given by Ngati-Kahu-ngunu, the other by the Ure-wera.*

The following is the descent of Te Mau-tara-nui from Toi, the celebrated ancestor of the *tangata-whenua*, or aborigines, found here on the arrival of the fleet of canoes, circa 1350. It is from the Ngati-Awa tribe of Whakatane. There is some doubt about the earlier names, and the number of generations between Toi and Toroa is two greater than the average number deduced from many genealogies, and the line is also very short from Toroa to living persons.

Toi-kai-rakau,
Rauru,
Whatonga,
Taha-titi,
Rua-tapu,

* I have referred, all through these events, to the series of tribes within the “Ure-wera reserve” as the Ure-wera tribe. As a matter of fact, the tribe that properly bears that name are the descendants of Mura-kareke, who got burnt in fire some sixteen generations ago, and hence the name. Tuhoe, the father of Mura-kareke, has also given his name to the tribe.

Rakei-ora,
Tama-ki-te-ra,
Pae-rere-i-waho = Awa-morehurehu (visited Hawaiki)

Irakewa
Toroa, captain of "Mata-atua" circa 1350,
Wai-raka,
Tamatea-ki-te-hua-tahi,
Ue-i-mua,
Te Kato-a-Tawhaki,
Te Rangi-aniwaniwa,
Awhata,
Tu-mata-wera,
Tae-whakaea II
Nuku,
Tarau-hika,
Kohi,
Taha-manawa,
Te Mau-tara-nui,
Koka = . . . Fulloon
J. Fulloon,
Paremata Buckworth,
Her children.

Frequent reference has been made in the part of this narrative relating to the Ure-wera tribe to Tamarau, to whom I am indebted for a great deal of the information given, as well as to Mr. Elsdon Best. He is now about 71 years old, and in the possession of all his faculties. Before the "Ure-wera Commission," in 1900, he gave an exhibition of his powers of memory, which exceeded anything of the kind I ever heard of. He recited the genealogy of the whole of his tribe—the Ngati-Koura—starting from Te Hapu-oneone, who flourished 33 generations ago. From this remote ancestor he gave every line down to living persons, stating whether they were male or female, and where necessary supplied the names of the husband or wife of outside hapus. He took three days to do this, and the number of names given amounted to within a few of 700. Truly a most astonishing effort of memory, and one that probably none but a Polynesian—the most accomplished genealogists in the world—could have succeeded in.

(To be continued.)



THE MAPIA ISLANDS.

TRANSLATED BY EDWARD TREGGAR.

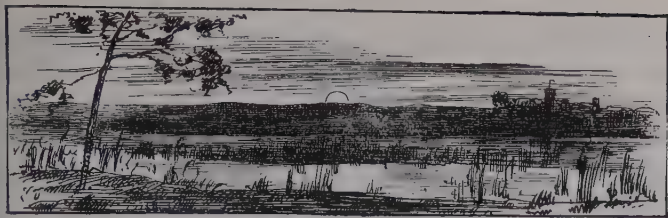
From the *Tidschrift van het K. Nederlandsch Aardrijkskundig Genootschap.*
T. xvii. Af. 1.

At the time of the cession of the Caroline Islands to the Germans, in consequence of the arrangement of 12th February, 1899, the Mapia Islands have been considered as forming part of the Spanish possession. But by constant visits to the archipelago, and by having taken possession thereof in 1884, the Dutch consider the Islands as their property. The dispute between the Governments of Holland and Germany is not yet concluded.

According to Dr. J. E. Neeres, the island group of Mapia, also called St. David's Islands, Freewell Islands, and Bunaj Islands, is located to the north of New Guinea, and north-west of Geelvink Bay, about lat. 1° N., and long. 134° E. Greenwich. It consists of five islands situated on a coral reef. The largest bears the name Pegun. Pegau, or Saint David, and possesses a sheltered bay; the other islands are Burat or Brass, Vanildor or Fanelda, Vanerak, and an unnamed islet.

The original population of Saint David was of Melanesian blood and has almost entirely disappeared. Even in 1879 only 13 of these aborigines could be counted, whilst in 1898 there only remained 5 individuals; the chief, or *redja*, his wife, and 5 children. They have been replaced by an immigrant population composed in 1898 of 68 islanders from the Southern Carolines, and from Pleasant Island (in the Gilbert Group), and 5 white people. The *redja* (rajah) has in fact made over for some years to an American the monopoly of *beche de mer* fishing, and the collection of cloves in the Islands. The American with his wife and two workmen constitute the only "civilized" element in the island.

The *redja*, whose native title is *sengadji*, acknowledges himself a vassal to the Sultan of Tidore (Ternate in the Moluccas); he lives in the interior of the island of Pegun. Except some native canoes from the Carolines and the Dutch government vessels which come from time to time to hoist the colours of Holland on the islands, there is no communication with the rest of the world.



TAHITIAN FOLK-LORE.*

BY MISS TEUIRA HENRY.

(FROM ANCIENT NATIVE RECORD).

TA'AROA (unique) was the great supreme being, who existed alone in a little world, in a shell like an egg, revolving in dark empty space for ages. At length, he burst forth from confinement, and finding himself quite alone he conjured forth the famous god Tu, who became his companion and artisan in the great work of creation. When the universe was completed, gods innumerable were conjured into existence to fill every region, and, last of all creatures, man was made to inhabit the earth, which was prepared for him.

Ta'aroa was known under four titles according to his attributes: Ta'aroa of the heavens, said to be ten in number; Ta'aroa the great foundation, in a rock in the centre of the earth, from which land grew; Ta'aroa of the surface of the earth; and Ta'aroa of the netherlands, supposed to be down in the earth, the entrance to which was an extinct crater called Te Mehani, in the island of Ra'iatea, near Tahiti. This crater is visited by tourists that pass that way; for a description of it, see "Na Motu," a book in the Honolulu Library, written by a sailor named Perkins, who descended into it and found chambers and winding passages extending into unknown regions of thick darkness, and he heard the fall and rush of a mighty stream of water, which in mythology is called Te-vai-tu-po-Ta-a'aroa (the river in darkness of Ta'aroa). Perkins carried a torch with him, which, to his regret, soon went out in the damp atmosphere, and with difficulty he groped his way out again.

* Copied from "The Searchlight," Honolulu, September, 1899.

The first man that was created was Ti'i, clothed in sand, who Ta'aroa conjured from out of the earth, and then pronounced him perfect. Then was born a wife for Ti'i, Hina, to extricate and mitigate many things, a demi-goddess, whose parents were Te-faa (the lord) and Fa'ahotu (be fruitful), and she had a face before and behind, and was full of goodness. Ti'i was malicious and had a white heron to bewitch and slay mankind.

After the creation, peace and harmony everywhere existed for a long period. But at last, discontentment arose and there was war among the gods in their different regions, and among men, so Ta'aroa and Tu uttered curses to punish them.

They cursed the stars, which made them blink; and they cursed the moon, which caused it to wane and go out. But Hina, the mitigator of many things, saved their lives, since which the host of stars are ever bright, but keep on twinkling; and the moon always returns after it disappears.

They cursed the sea, which caused low tide; but Hina preserved the sea, which produced high tide; and so these tides have followed each other ever since.

They cursed the rivers, which frightened away the waters, so that they hid beneath the soil; but Hina reproduced the shy waters, which formed springs, and so they continue thus to exist.

They cursed the trees, which caused their leaves to turn yellow and their fruit to go out of season; but Hina saved their lives, which caused new leaves ever to succeed the old and the fruit to return in their seasons. And so it would have been with people, they would have withered under the curse of the gods, while Hina would have saved their lives, had it not been that Ti'i conjured them to death.

Hina said, "Oh, Ti'i! do not persist in invoking man to death. When he suffers under the curse of the gods, I shall resuscitate him. Behold, my moon and glittering stars, my budding trees and my fruits that come in seasons, are they not more comely than thy dying men?"

But her husband was unyielding, and he replied, "My master Ta'aroa, whose curse is death, loves to slay, and I shall conjure to death all whom I cause my white heron to enter." So, according to the Tahitians, the man and not the woman caused people to lose eternal life, and at length he fell and died beneath his own curse.

There are many interesting stories in Tahitian folk lore, which will be published in the "History of Tahiti" if all be well.



MORE ABOUT FIRE-WALKING,

MISS TEUIRA HENRY, of Honolulu, sends us the following notes on the above subject, which she first brought to the notice of the Society in her paper published in Vol. ii. p. 105, under the title of "Te-umu-ti." Further references to the performance will be found in Vol. viii. p. 58 and 188.

The following is quoted from *The Sunday Examiner Magazine*, San Francisco, of December last:—"Here is a story which was considered of sufficient importance to be cabled from Japan only a few days ago, showing how the little brown people of an ancient sect had studied out the secret of walking the fiery furnace and had put some notable white visitors to the test: 'Yokohama, November 5.—According to the *Japanese Herald*, on last Monday a party of distinguished Americans participated in the celebration of a Shien Toist religious ceremony. The story says that the American Minister to Japan (Mr. Alfred E. Buck), Mrs. Buck, two naval officers and several others, were initiated at the service of Shien Toists. This sect has at its temple a large furnace, in which herbs are burned. The officiating priests hold services over fires. The foreign visitors, including women, took off their shoes and walked over fire, their naked feet leaving no evidence of being scorched.'"

"But now comes Mr. George Ely Hall, the Turkish Consul-General, with an office in Parrott Buildings on prosy Market Street, unimaginative San Francisco, and tells how he, only a few weeks ago, with the commander of a modern French cruiser, was enabled through incantations and the fanning of sacred leaves, to walk barefooted over red-hot stones, and come out unhurt. But more than this, Consul Hall has photographs to prove his story, and the 'apparatus' cannot lie."

The French cruiser was the *Protet*, the commander was Commodore Perminot, and the *umu-ti* walking was done on the Island of Taha'a, adjacent to Raiatea, Society Group. When all was made ready and the great hot stones were flattened down, Mr. Hall says: "Then out came the two sorcerers,* each armed with a big bundle of leaves for the sacred *ti*. They set up an incantation, a weird chant that started the tremulous little quivers in the spinal marrow, and began beating the edge of the fire with *ti* leaves. The people stopped their laughter and chatter—there was no sound save the chanting of the sorcerers, who moved slowly and with rapt faces. I began to feel a strange impression in it all, and if one of the old woodland gods had stepped out of the cover in response to the incantations, I could not have felt great surprise.

* These men were of course Polynesians, natives of the Society Group.—
EDITORS.

"Then, still moaning and muttering, those two sorcerers started across the hot stones with bare feet, beating ahead of them with long *ti* leaves. There was no trace of hurry in their steps; Milton Satan, walking across the burning marl, could hardly have been more majestic. Then some of the natives, men and girls, prepared for the test. The sorcerers walked over the stones ahead of them, beating the way with *ti* leaves.

"And then the interpreter announced that the Commodore and myself would walk over the hot stones; all the company shouted in great joy. We stripped off our shoes, rolled up our duck trousers and took our places behind the chanting sorcerers, who went on ahead of us again beating the stones with *ti* leaves. Then I wished I had not been so bold. All the heat I ever experienced was nothing compared to that. My moustache and hair curled up so that I could not get them straightened for days; my hands seemed cooking; in my ears was a feeling as if fires had been kindled against the drums; my eyeballs seemed to boil out the water that ran from them. I felt like hurrying, but that would never have done in the presence of the company and with those two sorcerers marching on so majestically ahead—and I would not have looked back for half the world, such a hold had the earnestness of those heathen priests taken on me. But all this time my feet were cool, and we passed the ordeal unsinged and unharmed. I cannot explain how it was that I was not blistered in walking over the stones. There were scientists of some note among the officers of the *Protet*, but they could not explain."

The paper says that it is a rule that no one may look back in walking through the *umu*, as has also been stated by Colonel Gudgeon (Vol. viii. p. 59).

There is now here in Honolulu a fire-walker from Huahine Island of the Society Group, named Papa-Ita, about sixty years of age, who has been performing before large audiences. His incantation is much the same as the Ra'iatean (Vol. ii. p. 105), but he invokes two famous women in their mythology, one of whom is the Vahine-nui-tahu-*ra'i*, invoked also by Tupua of Ra'iatea, and the other is Hina-nui-te-*'a'ara* (Great Hina-of-sweet-scented herbs) who is no other than the famous sister of Ru the navigator and upraiser of the sky—Hina has many titles, who is said to have stepped into the moon and remained there watching over the earth ever since, for which reason she is also called Hina-nui-te-*ara'ara*, Great Hina-the-watcher.

The *umu-ti* walking has never been a religious ceremony among the Tahitians. Papa-Ita says it dates from time immemorial, and that the feat is a mystery to themselves. They regard the *ti* (*Dracœna*) leaf as indispensable for the performance, because it constituted the clothing of the two women above-named. They wore wreaths of garlands, and petticoats of shredded *ti* leaves, and from them the habit has come down to these days.



NOTES AND QUERIES.

[32] We notice that the Anthropological Institute of Great Britain is about to publish a monthly record of Anthropological Science, in Imp. 8vo., of about sixteen pages; price of subscription ten shillings per annum. It will deal with Physical Anthropology, Ethnography, and Psychology, the Study of Languages, the Early Ages of Civilization, Industry, and Art, and the History of Social Institutions, and of Moral and Religious Ideas. The new paper is to be called "Man." The address of the Secretary of the Institute is 3, Hanover Square, London, W.—EDITORS.

[33] We have received from the Pauahi Bishop Museum, Honolulu, the second number of *Memoirs*, Vol. I., being an "Index to the Islands of the Pacific," handsomely printed in quarto, and with several index charts. This is an extremely useful work, as it contains the names of most of the Islands in the Pacific, arranged alphabetically with their geographical positions, names of discoverers, etc. Mr. J. T. Brigham, A.M. (the curator of the Museum), the learned compiler of this work, has been at very great trouble to bring together this information, which will prove very useful to students. Whilst saying this, we regret to note a large number of errors in the orthography of names of Polynesian Islands, which we trust may be eliminated in a second edition. Why does Mr. Brigham use the local Hawaiian form *kapu*, for the now almost universally known *tapu* of the Polynesian race?—EDITORS.

[34] We ask our members to supply any information they are able to secure on the subject of the Maraki-hau, or Mer-man, which so frequently appears in Maori carving. It is desirable to ascertain from the Maoris the origin of this figure, whether it is local, or was the design brought with them from Hawaiki? Does it represent some animal they were acquainted with in Hawaiki, or came across in their voyages? I have obtained some information of considerable importance on this subject recently, but shall be glad to hear the accounts given of the Maraki-hau from different sources.—S. PERCY SMITH.

[35] The Council of the Society suggests to members that it would prove of great interest to the Society, as well as to others, if they would collect from the Maoris, or any one who knows, the meanings and origins of Native place-names. Many members have not the time to write papers, but notes on this subject might be brief, and they will prove of great interest in a few years time. Should a sufficient response be made, a page or two might be set aside in each JOURNAL for such notes.



TRANSACTIONS AND PROCEEDINGS. POLYNESIAN SOCIETY.

A MEETING of the Council was held in Wellington, 18th February, 1901.

The following new members were elected :—

323 Ru Reweti, Whanganui, N.Z.

324 Rev. John McKenzie, St. Andrew's Manse, Christchurch, N.Z.

The Annual Report and Accounts were passed for presentation at the Annual Meeting on the 27th February.

A meeting of the Council was held at New Plymouth, 29th March, 1901.

The following new members were elected :—

325 Judge W. F. Frear, Honolulu, H.I.

326 F. P. Corkill, New Plymouth, N.Z.

327 — Martin, N.Z.

328 J. H. Parker, New Plymouth, N.Z.

New Papers received :—

206 Maori Legends. Archn. Grace.

207 Tama and the Greenstone. — Martin.

208 Te Maro-o-Whakatau. J. Cohen. *

209 A Tangi. W. T. Morpeth.

210 More about Fire-Walking. Miss Teaira Henry.

211 Te Whanganui-a-Tara. Elsdon Best.

The list of books received will appear in next issue of the JOURNAL.



THE FORMATIVE SUFFIXES OF THE OCEANIC FAMILY OF LANGUAGES, AND THEIR ASIATIC RELATIONSHIP.

BY THE REV. DR. D. MACDONALD, EFATE, NEW HEBRIDES.

CLASSIFIED without respect to its formative prefixes, (for which see my previous paper in this JOURNAL, vol. v., pp. 226-228), the Oceanic verb may be regarded as either primary or secondary, the latter being distinguished from the former by the suffixed consonant or syllable *-t*, or *-ta*, or some phonetic variation of it.

To the primary verb, *-ana*, or its phonetic variant, is suffixed forming a verbal noun, or participle active or passive, thus from Malagasy *hady*, *mihady*, Malay *gali*, Samoan *'eli* (Maori *keri*), Efate *ili*, to dig, we have *hadina* (for *hadiana*, like *tafina*, for *tafiana*, from *fy*, *mitafy*, to clothe), *gulian*, *'elia* (*keria*), *kiliana*. In Efate this *-ana* is very rarely shortened to *-a*, as it is often in Samoan as in *'elia*. In Polynesian this occurs as *-na*, or *-a*, thus from Samoan *fafao*, Maori *whawhao*, to put in a bag, we have *faoa*, and *whaona*, and both *na*, and *-a*, are contractions of the original *-ana*.

This suffix sometimes changes a noun into an adjective, as Efate *ana*, a branch, *rana*, branchy, *tano*, earthy, soil, *tanoa*, soiled, Samoan *li*, rust, *'lea*, rusty, *nifo*, tooth, *nifoa*, having teeth, Malagasy *kiry*, obstinacy, *kirina*, obstinate, *lela*, tongue, *lelana*, talkative.

To the primary verb, *-t*, or *-ta*, is suffixed forming an abstract verbal noun expressing the action of the verb with certain closely related ideas, and this verbal noun, corresponding in sense rather to the English word "living" than to the word "life," is often used as a verb, as we say "his living," or "a living man," or "he (is, or was) living." Thus from Samoan *fua*, fruit, to produce fruit secondary meanings, "to begin," "to collect sugar-cane leaves for hatching"), Efate *wa*, Fiji *vua*, we have *fuata*, *wa^{ta}*, *vuata*, fruitage,

crop of fruit: but again, in Fiji, and Samoan, this verbal noun used as a new verb, Fiji *vuataka*, Samoan *fuata'i*: and from this secondary verb (so called in this paper) a verbal noun is formed. Samoan *fuatanga*, *fua'anga*. Malagasy *tahotra* (*tra* for *ta*), Malay *takut*, fear, to fear, show the same *-t*, or *-ta*, and Malagasy *atahoran* (for *atahotana*). Malay *takutan*, are of the same form as Samoan *fua'anga*, *fuatanga* (both for *fuatana*).

In Polynesian and Melanesian there are two well-known prepositions, Efate *i*, and *ki*, Maori *i*, and *ki*, Samoan *i*, and *'i*. These often used as transitive prepositions immediately after the verb connecting it with its object, have come sometimes to be suffixed to the verb and treated as if a part of it; and so this compound verb, as the simple verb, *-ana* is suffixed. Thus from Samoan *nofo*, Efate *nofoi* to sit, dwell, we have *nofoi*, and *noi*, and from these again *nofoia*, and *noiana*. And so in Polynesian when *-ana* is found as *-na*, as Efate *uta*, Maori *uta*, Efate *utai*, to put freight in a canoe, whence *utaiana*, Maori *utaina*. And so with *ki*, as Efate *lua*, Tongan *lua*, to vomit, then Efate *luaki*, Maori *ruaki*, *whakaruaki* whence *luakiana*, *whakaruakiana*. Malay for *i*, and *ki*, has *i*, and *kan*, as (*daulu*, first), *daului*, to anticipate, *daulukan*, to go before, to place before; but to such compound verbs in Malay (they are not really compound verbs in Malay) never suffixes *-an*. Malagasy never has *kan*, or *ki*, thus suffixed, but only *i*, thus Efate (*bunu*, Malagasy *rono*) *bunui*, to kill, Malagasy *ronoy**, whence *bunuiana*, or *bonueana*, and *ronoina* (for *ronoiana*; and Efate *so*, Malagasy *antso*, to call, then *soi*, *antsoy* whence *soiana*, *antsoina*.

The suffixes to the primary verb then are :—

TABLE I.

MALAGASY	MALAY	SAMOAN	EFATE
<i>tra</i> (<i>ta</i>)	<i>t</i>	<i>ta</i>	<i>t</i> , or <i>ta</i>
<i>ana</i> , <i>na</i>	<i>an</i>	<i>na</i> , <i>a</i>	<i>ana</i> , <i>an</i> , <i>a</i>
<i>i</i>	<i>i</i>	<i>i</i>	<i>i</i>
	<i>kan</i>	<i>'i</i>	<i>ki</i>
<i>ina</i>		<i>ina</i> , <i>ia</i>	<i>iana</i>
		Maori <i>kina</i>	<i>kiana</i>

On these suffixes it is to be observed that the rule is that :—

1. *-ana*, and *-ta*, both form abstract verbal nouns.
2. *-ana*, but not *-ta*, forms adjectives from nouns.
3. *-ana*, (*na*, *-a*), but not *-ta*, in Malagasy and Polynesian form the passives. The passives in Samoan thus formed—for they all end in this *-na*, or *-a*, as *-a*, *-na*, *-ia*, *-ina*, *-tia*, &c.—are actives when “t

* Griffith's Malagasy Grammar, pp. 125, 127.

conoun precedes" (Pratt), that is they are passives or actives according to the construction of the sentence.

4. When *-ta* and *-ana* are combined, *-ana* is suffixed to the *-ta*, or as in *-tana* (see below).

5. When *-ana* is combined with the transitive particles *i*, and *ki*, follows or is suffixed to them, as *-ina*, *-ia*, *-kina*.

6. When *-t*, or *-ta*, is combined with these particles they follow or are suffixed to it, as *-ti*, *-taki*.

7. Thus while the verbal noun formed from the primary verb by *-ana*, and that by *-ta*, are both used also as verbs, it is only the latter that becomes the basis of the secondary verb, taking like the primary verb the suffixes *-ana* (*-na*, *-a*), *-i*, *-ki*, *-iana* (*-ina*, *-ia*), *-kiana*, as we are now more fully to see.

THE SECONDARY VERB.

The *-t*, or *-ta*, the peculiar and distinguishing mark of the secondary verb, has undergone various phonetic changes. Thus when the word with it stands independently in the Malagasy dictionary (I use that of Freeman and Johns) it is *-tra*, *-ka*, or *-na*; *-ta* being pronounced *tru*, or *tsa*, and also *-ka* (*t* to *k*), and *-na* (*t* to *n*). But when in grammatical construction, *-tra* is pronounced *-ta*, *-ra*, or *-fa*; *-ka* is pronounced *-ha*, or *-fa*; and *-na* is pronounced *-na*, or *-ma**. In addition to these phonetic variants of *-ta*, there are *-sa*, and along with it *-za*, and along with *-fa*, *-va*. The *-ta*, with these phonetic variations is found in the other three Oceanic languages, though of course in them *-sa*, and *-za*, are simply *-sa*, while *-fa*, and *-va*, in Malay are simply *-p*, and in Samoan and Efate *-fa†*—but *-fa* in Efate is pronounced sometimes *-fa*, and sometimes *-va*: again *-na* (for *-ta*) is often in them found pronounced *-nga*—and in Samoan of course *-ra* is always pronounced *-la*. In Samoan and Efate *-ta* is also found with the consonant elided as *-a* (Fiji *-wa*, *-ya*, *-a*—the others occur in Fiji as *-ta*, *-tha* (Efate *-sa*), *-ra*, *-na*, *-nga*, *-ma*, *-ka*, *-va†*.) With independent words in the dictionary, as those with *-tra*, *-ka*, *-na*, in Malagasy, we have it in Samoan as *-ta*, *-nga*, *-la*, *-a*, the prevailing form being *-nga*, as *fuata*, fruitage, also *fuanga*, from *fua*: *tula* (Maori *tunga*), a perch, a standing place, from *tu*, to stand; *nofoa*, a seat, from *nofo*, to sit: and in other Polynesian dialects we have it as *-na* (Hawaiian), *-ka* (Marquesan), *-a* (Tahiti). As *-tra*, *-ka*, *-na* in Malagasy, so in Samoan and Polynesian *-ta*, *-nga*, *-a* may phonetically change when the word is in a construction, thus:

* Parker's Malagasy Grammar, p. 19.

† Hazlewood's Fijian Grammar, p. 32.

TABLE III.

MALAGASY	MALAY	SAMOAN	EFATE
tana	tan	tanga	tana
rana	ran	langa	rana
fana	pan	fanga	fana
vana			
hana	kan	'anga	kana
nana	nan, ngan	nanga	ngana
mana	man	manga	
sana	san	sanga	sana
zana		anga	ana

In these the *ng* in the Samoan is for the original *n*.

With *-i*, TABLE IV.

MALAGASY	MALAY	SAMOAN	EFATE
ti	ti	ti	ti
ri	ri	li	ri
fi	pi	fi	fi
vi			
hi	ki		
ni	ni, ngi	ni, ngi	ni, ngi
mi	mi	mi	mi
si	si	si	si
zi			

For these Malagasy suffixes see remark under Table II. The Samoan are found thus with the reciprocal verb, as *fealofani*, to love one another. The Efate forms are very common as *buluti*, to cover with *bulu*, and from every such verb in Efatese you have the form in Table VI by suffixing *-ana*. The form seen in *buluti*, apart from the reciprocal, is not unknown in Polynesian, *e.g.*, Samoan *puluti* (= Efate *buluti*), whence form of Table VI as *pulutia*. But often in Samoan we find the form like *pulutia*, while that like *puluti* is no longer found, or found only in the reciprocal, or in cognate dialects.

With *ki*, or *kan*, we have TABLE V.

MALAGASY	MALAY	SAMOAN	EFATE
[wanting]	-tkan	-ta'i	-taki
	-rkan	-la'i	-raki
	-pkan	-fa'i	-faki
	-kkan		
	-nkan, ngkan	-na'i, nga'i	-naki, ngaki
	-mkan	-ma'i	-maki
	-skan	-sa'i	-saki
		-a'i	-aki

In Samoan this form, like the previous, is found with the reciprocal verb, as *felamata'i*, to watch for one another, and also independently of it, as *longolongosa'i*, to report. In Efate and Malay it is found in this latter way, as Efate *rongosaki*, to listen, or hearken to, Malay *liatkan*, to see.

With *-iana* we have TABLE VI.

MALAGASY	MALAY	SAMOAN	EFATE
tina	[wanting]	tia	tiana
rina		lia	riana
finā		fia	fiana
vina		whina (Maori)	
hina		kia (Maori)	
nina		nia, ngia	niana, ngiana
mina		mia	miana
sina		sia	siana
zina			

Finally, with *-kiana*, we have TABLE VII.

MALAGASY	MALAY	SAMOAN	EFATE
[wanting]	[wanting]	-ta'ina	-takina
		-la'ina	-rakiana
		-fa'inga*	-fakiana
			-nakiana
			-makiana
		-sa'ina	-sakiano
		-a'ina	-akiana

Here let it be observed that all these suffixes are not found with every verb, and that a form wanting in one language may be found in another, *e.g.*, it may be thus with (1) the basis (Table II) of the secondary verb wanting in Samoan *folo* (Maori *horo*) to swallow, but found in Maori *horonga*.

(2) Some derived form of the secondary verb as Maori *horonga* (Table IV) to swallow, wanting in Samoan, while both have (Table VI) *folongia*, *horomia*, and Samoan *folomanga* (Table III) wanting in Maori.†

(3) Some derived form of the primary verb (Table I) as Maori *whakahoroa* wanting in Samoan.

(4) In one language in the case of a particular verb, the secondary form may be wanting, in another the primary form may be wanting while in a third we may find both the secondary and primary forms it, as, *e.g.*, in the case of the verb "to fear," Efate *mataku*, primary

* This *ng* is for the original *n*.

† No! it is found also in Maori, as *horomanga*.—ED.

only, Malay *takut*, Malagasy *tahotra*, secondary only, Samoan *mata'u*, *nata'utia*, both primary and secondary.

THEIR ASIATIC RELATIONSHIP.

Eliminating the transitive particles *i*, and *hi*, or *kan*, which may be treated of in a future paper on the Oceanic prepositions, to which they belong, there are only two inflexional particles in all the forms above set forth. These are *-an*, or *-ana*, and, *-t* or *-ta*, and undoubtedly come down from the Oceanic mother tongue. Now these are the inflexional suffixes of the Semitic family of languages forming (both of them) from verbs abstract or verbal nouns, as, *e.g.*, in Arabic, see Wright's Arabic Grammar, vol. i, §196; and the former of them forming also adjectives from nouns, as, *e.g.*, in Aramaic *nuran*, fiery, from *nura*, fire (compare Efate *rana*, branchy, from *ra*, branch); all exactly as in Oceanic as shown above. Even the combination of these two particles, *-tana*, or *-tan*, is known in Semitic. But the proof that these two Oceanic formative suffixes are Semitic does not rest alone on their identity of sound and use as inflexional particles: they are found attached to the same words. The verbal noun of the Semitic verb is sometimes without either of these suffixes, and formed from the verb by internal inflexion or vowel change, and the verbal nouns with either of these suffixes are also partly formed by internal vowel change: the former correspond to the Oceanic primary verb. The verbal noun, or nouns, of a Semitic verb can only be learned from the dictionary: some have one, some two, some three or more. A verb may have a verbal noun of the form with *-an*, or of that with *-t*, or of that without either; or it may have verbal nouns of all these forms, as, *e.g.*, the Arabic verb "to see." This in Arabic is *raa*, Hebrew *raah*, Ethiopic *reya*: the verbal nouns of this verb are—

- (1) Without *-an*, or *-t*, Arabic *raay*, Hebrew *raoh*, *reoh*, Ethiopic *ray*;
- (2) With *-an*, Arabic *ruwyan-*, or *rowyan-*;
- (3) With *-t*, Arabic *raat-*, *rayat-*, *ruwyat-*, Hebrew *reoth*, or *revoth*, Ethiopic *reyat*:

Each of these Arabic verbal nouns may be used in an active or a passive sense, "seeing," or "being seen." Compare with—

- (1) Efate, Samoan *leo*, Fiji *rai* (which is either active intransitive "to see," or passive "to be seen"): this is the Oceanic primary verb. Efate *i leo* = "he (is, or was) seeing," Fiji *sa rai ko koya* = "he (is, or was) seeing, or being seen." Compare with—
- (2) Efate *leoan*, a seeing, or looking, or watching. Compare with—

(3) Malagasy *hiratra* (this *hi-* compares with the *ka-* in Mala *kaliut*), "sight, the faculty of seeing, vision," seeing; Malay *liat*, Fi *raitha*, Efate *libis-i*, or *los-i*, dialect *loh-i*, Malekula *ris-i*, *lis-i*, Mala *liat-i*, Efate dialect *lĕk*, to see, Samoan *leoleonga*, a watching, *leoleosa* (for *leoleota'i*), Malay *liatkan*, to watch, see: in these we have the Oceanic secondary verb, and in *hiratra*, *leoleonga* (for *leoleota*, as shown above), the verbal noun its basis. In Malagasy this verbal noun is turned into a verb (the secondary verb) by a formative prefix thus *mihiratra*, to open the eyes, look, whence we have its verbal noun *ihiratana*, the looking, cause, means, &c., of it, or in passive sense "looked on." Here again, as before, Efate *i lĕk* = "he (is, or was) seeing": that is, the Oceanic verb, whether primary or secondary, is a verbal noun.



MAORI TRADITIONS FROM D'URVILLE ISLAND, NEW ZEALAND.

BY ARCHDEACON GRACE.

[The following legendary tales were narrated by Karepa Tengi, a Maori of rank belonging to the small remnant of the Ngati-Koata tribe (branch of Ngati-Toa) now residing on D'Urville Island, and at Croisilles Harbour.]

ORIGIN OF THE NAME OPOURI IN THE PELORUS SOUND DISTRICT.

A TALE OF LONG AGO.

[TRANSLATION.]

ONCE upon a time there lived a man who wished to adze out a canoe; so he felled a tree and he adzed out the hull till finished; next he adzed the wood for the raised gunwales; then he turned his attention to plaiting flax fibre with which to lace on the raised gunwales, figurehead and sternpost of his canoe, until there was enough.

Presently a boy came along while the man was adzing and lacing the canoe, and so continued to visit the man while the work was in progress, watching the man working until he finished. When, however, the canoe was finished the man flew at the boy and struck him dead, and he buried him, concealing him under the chips of the canoe. Then he hauled the canoe to the beach and loaded it with food till fully stored. In the evening he spoke of crossing over (Cook's Strait) to Te Waipounamu, and all agreed. Then he said, "We shall paddle over in the night," and all agreed again. So in the night the canoe started, and by daylight they were across to Te Waipounamu. They continued paddling till the estuary of Te Hoiere (Pelorus) was reached, and at

Opouri (Nydia Bay) they landed. Then the canoe was hauled up as far as high-water mark and left there, while they thought out a plan for concealing the canoe. (It was decided) that the bushes must be bent down as a track for the canoe to glide on to its resting place, and then the bushes be raised and straightened up again so that the track of the canoe be not discovered. This was done and every thing concealed.

Then the said tribe went off till it reached Opouri. They built a *pa* and finished it—houses and finished them. Next the food is carried in and stored. Then they make an expedition to visit the Rai river. When they reached it, they could see eels travelling by daylight. So they set to work to catch eels, and next morning they went again. And by degrees the said tribe settled there.

But to return to the story of the boy who was murdered. The father had looked in vain for his child, so the matter was committed to the sacred place or "grove," there to be dealt with. So a fly (blue bottle fly) was let go, and it flew off—the fly preceding and the men following its flight. It flew on till it reached the place where the canoe was hauled down to the beach. Then it proceeded to the heap of chips and alighted there, making a buzzing noise. And the men went forward and began to turn over the chips, and behold, there lay (the corpse). So they brought it away, and buried it away out of sight. That over, the *tohunga* (priest) went again to consult the augury concerning the course taken by the canoe. And again a fly was let go. Away it flew to Opouri and returned. Then a party of men rose up and started off and paddled till they reached the entrance of Te Hoiere (Pelorus Sound). At that point they lost the track of the fly. Again the auguries were consulted, and it was found. So the said party proceeded and landed at Opouri. They looked for the concealed canoe and found it; and here they halted awhile. Next a scout set out to reconnoitre and found a *pa*. On arriving he discovered that all the men were away fishing for eels, and the women were engaged carrying in the fish to the *pa*. At once the scout returned and reported, and without delay the whole party started off. On reaching the *pa*, they caught the women and killed them. Then they awaited the arrival of the men. One came, and they killed him and a second likewise. It was nearly evening when the man himself who murdered the boy appeared. He surmised the fires that were alight in the houses were the women's, but alas, they were the wa- party's. So he proceeded on. Those who were to catch him were planted outside the *pa* for the purpose of shutting the gates of the *pa*. The man went on and entered, then they closed the gateway and made it fast. At once hands and feet were on the move, and there was

complete slaughter of the whole of that tribe. But the particular man was taken alive to the North Island and killed there. From this man (and event) is derived the name Opouri, which remains to this very day. Here ends this tale of murder.

[O-pouri, place of distress, disaster—of distressed feelings, anguish, &c. In nearly all Maori names commencing with “O,” it may be translated “the place of” locality,” &c. In the above story, which is no doubt historical, the incident of the murdered child is apparently taken from the history of the Polynesian hero Whiro, and has been introduced into many Maori legends as also into those of Hawaii, *vide* Dr. Emerson’s “Long Voyages of the Hawaiians.”—EDITORS.]

HE KORERO NO MUA.

K A noho te tangata ra, ka hiahia ki te tarai waka. Ka haere ka tua i te rakau, ka hinga. Ka taraia ka oti. Katahi ka taraia nga rauawa, ka oti. Katahi taua tangata ka tahuri ki te whiri muka hei tui i tona waka, ka pae. Katahi ka tahuri ki te tui. Akuanei ko tetahi tamaiti ka haere mai ki taua tangata i a ia e tarai ana e tui ana. Na wai a, tae noa ki te otinga o tana mahi, he kopikopiko tonu mai te mahi a taua tamaiti he titiro ki te tangata ra e mahi ana, te taenga ia ki te ra i oti ai te waka, ka rere atu te tangata ra ki taua tamaiti, ka patua, ka mate. Katahi ka tanumia ki nga marumara o te waka, a ka ngaro. Katahi ka toia te waka ki tatahi, ka utaina nga kai, ka rupeke. Ka ahiahi ka korero taua tangata mo te whakawhiti ki Te Waipounamu. Ka whakaae nga tangata. Katahi te tangata ra ka ki atu hei te po ano hoe ai. Ka whakaaetia ano. No te po ka riro mai taua waka, awatea rawa ake kua whiti ki Te Waipounamu. Hoe tonu mai tae mai ki te awa o Te Hoiere ki Opouri, ka ki uta. Katahi ka toia te waka ka tae ki te parenga o te tai, ka waiho. Katahi ratou ka tahuri ki te whiriwhiri i tetahi tikanga e ngaro ai te waka; ka kitea. Me turaki nga rakau hei ara mo te waka tae atu ki te wahi e takoto ai te waka, ka hoki ai ki te whakaaraa i nga rakau kia ngaro ai te ara o te waka. Katahi ka mahia, ka ngaro.

Katahi ka haere taua iwi ka tae ki Opouri. Ka hanga te pa ka oti—nga whare, ka oti. Katahi ka haria nga kai, ka rupeke. Katahi ka whakatika ki te titiro i te awa o Rai. Te taenga atu ka kitea e haere ana te tuna i te awatea. Katahi ka tahuri ki te mahi tuna, ka mutu. I te ata ka hoki ano. Na wai a ka tuturu te noho o taua iwi ki reira.

Kaati tenei. Ka hoki te korero ki te tamaiti i kohurutia ra. Ka kimi te matua i tana tamaiti kihai i kitea. Katahi ka kawea ki te tuahu, ka mahia ka oti. Katahi ka tukua te ngaro, ka rere, ko te ngaro ki mua ko nga tangata ki muri—a haere tonu ka tae ki te toanga o te waka. Katahi te ngaro ra ka haere ki runga i te haupu mara-

mara tangi ai. Katahi nga tangata ka haere atu ka hurahura i nga maramara—Etai! e takoto ana tera—Heoi, haria mai, tanumia, ka ngaro. Ka mutu tera, ka haere ano te tohunga ki te tuahu, katahi ka kimihia ano te ara i haere ai te waka ra. Ka tukua ano te ngaro. Haere tonu a tae noa ki Opouri, hoki tonu mai. Katahi ka whakataka te ope ka hoe a tae tonu atu ki te puwaha o Te Hoiere—i reira ka ngaro te ara o taua ngaro. Katahi ano ka mahia ki te tuahu, ka kitea. Na, ka haere te ope ra ha u ki Opouri. Katahi ka kimihia te waka, ka kitea. Heoi ano, ka noho te ope ra a. Katahi ka haere te toro, tae tonu atu, ka tirohia te pa. Rokohanga atu kua riro katoa nga tangata ki te mahi tuna, ko nga wahine hei waha mai ki te pa. Hoki tonu te tangata ra, tae atu, ka korero. Haere tonu mai te ope ra. Te taenga ano ki te pa ka hopukia nga wahine, ka patua ka mate. Katahi ka whangā nga tane. Ka tae mai kotahi ka patua, ka tokoru ka mate. Kia whano ahiahi katahi ano ka puta mai te tangata nana ra i patu te tamaiti ra. I hua mai ki nga ahi e ka ana i roto i nga whare, na nga wahine, kaore na te taua. Katahi ka haere tonu mai taua tangata. Ko nga kai-hopu kua noho mai i waho hei tutaki i te kuwaha o te pa. No te haeretanga mai o taua tangata ka tomo ki roto, katahi ka tutakina, ka mau. Ka tahi ka haere nga ringa me nga waewae, ka patua taua iwi, mate katoa. Ko taua tangata ia i hari oratia ki te rawhiti, patua atu ki reira. No taua tangata tenei ingoa Opouri mau tonu nei tae noa mai ki tenei ra. Ka mutu i konei te korero mo tenei kohuru.

TALE OF THE MIGRATION OF A TRIBE FROM THE VICINITY OF TARANAKI TO THE SOUTH ISLAND.

ONCE upon a time there lived a tribe, the Ngati-Tarapounamu, at Mimi. After a long while they put out to sea. A great storm arose by which some of the canoes were overturned and the remainder of the canoes were blown along before the wind, and brought up at Moawhitu, that is, in the region of Rangitoto (D'Urville Island). The tribe settled down there, and fed on eels and *hapuku* and found plenty of shellfish. Then it occurred to them to send for their wives and children. All agreed to this. They set off and reached Taranaki. The men rose up to narrate what a nice place they had at Te Waipounamu. The home folk asked, "What are the fat things of your island?" They replied, "Eels, *hapuku*, birds, wild parrot, wild pigeon, mutton birds, penguin (the bird that does not fly)." We have come to take back to that island our wives and children.

ow, so soon as the sea is calm." The others replied, "Very good; the canoes must be laced (prepared for sea)." While yet early morning the canoes were laced, and by evening time all were finished. Then they turned to to prepare provisions; that too is finished, and when the sea is smooth they paddled off and reach Te Waipounamu. They settled down, and prepare food—eels, till that is done; *hapuku*, till enough. Presently the people of the land discover them, but could not find the heart to slaughter them—there were so many, nearly one thousand men, women and children. All that they did was to take to themselves the young girls of that tribe for wives. Then they showed them (the new comers) a certain *hapuku* fishing-ground. A *taniwha* (monster of the deep) was the guardian of the *hapuku*. Then they were instructed as to the laws relative to that fishing-ground; that done, the tribe was left to dwell there peaceably alone. Shortly after this the canoes put out to fish at the monster-guarded fishing-ground, and *hapuku* was captured up to a thousand. On returning to shore they set to work to scale the fish, and when hung up to dry, that was finished. Next the women were called to light up the ovens for broiling the heads of the *hapuku*. So these were lighted till heated and the food cooked. At this juncture, the wife of a certain man went off to gather *kopuru* (moss) with which to make sweet-smelling oil. When the canoes set out to sea, this woman also set out (and was away) from morning till evening. She returned home just when the food was cooked in the ovens, and was very hungry. She went straight up to the ovens to pick up some food for herself. She lifted the *hapuku* heads. When lifting the last head the flax-tie broke, and the head fell back into the oven. She lifted it again, and part of the tongue of the *hapuku* fell on to the oven close to the woman. Now, she had forgotten the instructions, but her friends knew them, so she reached down her hand for the tongue end, and put it in her mouth—by the time her friends had remonstrated with her it was in her mouth. Then everybody was angry with the woman and she wept, and her husband beat her and she ran away. And in consequence that oven of food was not eaten, not even one *hapuku* head, for repudiation had seized that tribe, knowing they must die everyone, not one would survive.

The tribe then sat and wept, no food was cooked—they turned to sleeping till evening—then they slept. When morning had nearly dawned, a great wave rolled in and completely overwhelmed that whole tribe, more than two thousand of them. It was a single wave. As the wave receded, all the people were swept out with it and the houses so that not even a post or two was there left standing. When the sun rose the whole place was seen to be a sand heap. And it was known by the people of the land that the *taniwha* (sea-monster) had over-

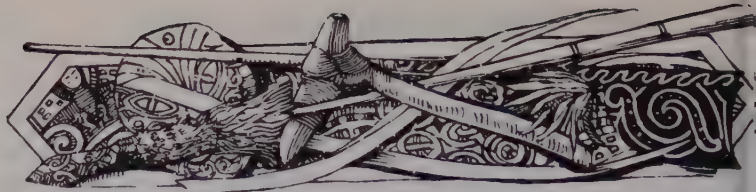
whelmed that tribe, for all that good land had been turned into a sand waste. The woman who was beaten told (the tale) of that wave, for she ran away on to a mountain and remained there. She told the people who went to the place (how it happened). Thus ends this tale.

[For another version of this story see JOURNAL OF THE POLYNESIAN SOCIETY vol. ii., p. 215, where the revenge for the death of these people was obtained by slaying the *taniwha*.—Editors.]

KA noho a Ngati-Tarapounamu, i Mimi. Ka roa, ka haere ki te moana. Ka puta te hau nui, ka tahuri etahi o nga waka, ka puphia haeretia etahi o nga waka e te hau, eke noa ake Moawhitu, ara, i te takiwa o Rangitoto. Ka noho i reira taua iwi ka kai i te tuna i te hapuku, ka kite i te nui o te mataitai. Ka puta te whakaaro kia tikina a ratou wahine me a ratou tamariki. Ka whakaae katoa ratou. Katahi ka haere ka tae ki Taranaki. Katahi ka tu te tangata ki te korero i te pai o to ratou kainga i Te Waipounamu. Katahi ka patai te hunga i noho atu—he aha te ngako to koutou motu? Ka utua atu, he tuna he hapuku he manu, he kaka he kuku he titi he korora, kaore e rere tera manu. He tiki matau ta matou i nga wahine i nga tamariki kia haere ki tera motu naianeia ano ina aio te moana. Ka ki mai tera, e pai ana, me tui nga waka. I te ata ano, ka tuia nga waka, ahiahi noa ake kua oti katoa. Ka tahuri ki te mahi i nga kai, ka oti. No te painga o te moana katahi ka hoe ka whiti ki Te Waipounamu. Ka noho, ka mahi i te kai—ka tahuri ki te tuna, ka mutu ki te hapuku, ka pae. Katahi ka kitea e te iwi nona taua whenua, kihai i tae te aro ki te patu i te maha o te tangata i tata ki te mano nga tane me nga wahine me nga tamariki. He oti ano te mahi a te hapu ra he moe i nga kotiro o taua iwi he wahine ma ratou. Katahi ka whakaaetia tetahi turanga hapuku. He taniwha te kai-tiaki o nga hapuku. Katahi ka korerotia te tikanga o nga ika i taua turanga, ka oti ka waiho atu taua hapu kia noho i te ratou kainga. I muri ka haere nga waka ki te hi i taua turanga taniwha. Katahi ka patua te hapuku tae atu ki te mano. Te ekenga ki uta ka tahuri ki te unahi i nga ika, katahi ka whakairia ka mutu. Ka karangatia nga wahine ki te tahu umu, hei tao upoko hapuku. Katahi ka tahuna, ka ka, ka tao. Akuanei ko te wahine a tetahi tangata i haere ki te mahi kopuru hei tahu hinu kakara. Ka hoe nga waka ki te moana ka haere hoki taua wahine, mai i te ata ahiahi noa. Ka maoa nga kai i whakahaua ra kia taona ka hoki mai taua wahine. Tae tonu mai ko te hiakai—haere tonu atu ki te kahi kai mana i te umu. Katahi ka hapainga nga upoko hapuku; ka tae ki te upoko whakamutunga ka mutu nga harakeke here o taua upoko, taka ana runga i te umu. Ka hapainga ano ka taka tetahi taha o te arero o

puku ki runga i te umu, tata tonu ki te taha o taua wahine ra. Kuanei ka wareware ki nga tohutohu, ko nga hoa ia i mohio. Te ronga iho o te ringa o taua wahine ki te pito arero, komotia ake ki te taha—riri noa atu nga hoa kua uru ki te waha. Ka riri katoa nga tangata ki taua wahine, ka tangi, ka patua e te tane, ka oma. Ko taua tahunga kai, kore rawa i kainga tetahi upoko hapuku kia kotahi, ka tae te pawera ki te iwi katoa, kua mohio ka mate ratou e kore tetahi e ora.

Ka noho te iwi nei ka tangi, kaore i tahu kai ma ratou, i tahuri ki te tangi tae noa ki te ahiahi,—ka moe taua iwi. Ka whano ka takiri taua ka puke mai tetahi ngaru nui, ka taupokina taua iwi, ngaro katoa—neke atu i te rua mano taua iwi. Kotahi ano taua ngaru. Te kimititanga atu o taua ngaru, haere katoa atu nga tangata me nga whare, kore rawa tetahi pou whare i tu, kia kotahi, kia rua ranei, kore rawa. Te whitinga o te ra ka kitea he onepu katoa taua kainga. Whiwhi iho e nga tangata whenua kua taupokina taua iwi i te niwha ina hoki kua oneputia katoa taua whenua pai. Ko taua ngaru, na te wahine i patua ra i korero, i oma hoki ia ki runga i te taunga noho ai, nana i korero ki nga tangata i haere atu ki reira. Ka mutu tenei korero.



SHORT TRADITIONS OF THE SOUTH ISLAND OF NEW ZEALAND.

WRITTEN BY H. T., OF CROISILLES, NELSON DISTRICT.

HE KORERO NO TE WAI-POUNAMU.

NA H. T. I TUHITUHI.

HE TOHUNGA MAORI.

TERA tetehi Tohunga Maori no mua i haere ki a Ngai-Tahu ki mahi i nga mate o reira, ara, o Te Umu-kaha (e kiia nei e Pakeha ko Te Muka). Ka mahia nga mate me nga tapu. E oti o uta ka kiia e Te Ruanuku nei, kotahi i toe, kei te moana. E whakaritea e taua Ruanuku kia tokotoru hei hoa mona, hei haere te roto wai-maori. No te taenga atu, ka kiia e te Ruanuku kia no etehi i uta, ka haere tera, te Ruanuku nei ki te moana hura ai i tangata o tera wahi—ara, i te tawhiti nei, i a Taniwha. Na wai a ka rewa tera atua tangata ki runga—no te kaha o te Tohunga ka ma te Taniwha, ka ahu atu ki te kongutu-awa o te roto nei, mate rawa a i te whatinga-tai moana ; i mate rawa ki reira.

Ka hoki te Tohunga nei me ona hoa ki te kainga. Ka kiia e Ruanuku nei kia tapatapahia taua ika. Katahi te iwi katoa ka ha nei kia kite. Tae atu, ka tapatapahia taua ika—momotu iho e o tuporo, waiho atu. Ka moe te iwi nei, oho ake i te ata, kua kore ika-a te iwi nei. Kua riro kei te moana.

E toru nga ra ka pae mai he rakau ; ka kitea e tetehi Pakeha, tapatapahia taua rakau, motu iho e ono nga tuporo. Ka hoki Pakeha nei ki te tiki i ana taputapu, ara, i ana *pea kau* hei tōtō i a rakau. Hoki noa atu ia, kua kore ana rakau, kua hohoki ano ki moana—kua pera me to Waikato, ara, me te whaiwhaiā. No re tera whakatauki, “ Nga paenga he rau o whaiwhaiā,”

He whakatauki enei mo nga tira haere :—

1. Me nuku turanga rau.
2. He ropu hau, he ropu tangata.

Mo te riri tenei :—

3. Tiwhatiwha te ao, tiwhatiwha te po.

He tohu rangatira :—

4. Kei horoia te tuhi marei-kura.

Mo te popo ki te mea kotahi :—

5. Ka hua au ko Te Taou anake : Kaore, (ko ?) Kaipara katoa.

A MAORI PRIEST.

HERE was an old Maori priest, or *tohunga*, who went to the Ngai-Tahu tribe in order to remove the evils affecting that people, that is he went to Te Umu-kaha* (which the white people call Te Muka). He operated on the evils (diseases, witchcraft, &c.), and the (removal of the) *tapu*. When these inland evils had been disposed of, the learned man said, "There was still one remaining—in the sea." So the learned man appointed three others to assist him, and went down to the fresh-water lake. On arrival, the wise man told his assistants to remain inland (or ashore) whilst he went seaward to rouse the person of that part—that is, the fellow, the *taniwha*. After a considerable time that god floated up (to the surface)—it was through the strength (of the *karakias*) of the priest that the *taniwha* was affected, and that he went down towards the outlet of the lake, and died just where the surf breaks there ; he died there.

The priest and his assistants now returned to the village. He then ordered that the "fish" should be cut up. All the people went down to see (the monster), and on arriving cut up the "fish" into six different portions, and there left it. The people then slept, and on rising in the morning their "fish" was not ; it had gone out to sea.

After three days there drifted ashore a log ; when a certain white man saw it, he cut it up into six pieces (? for firewood). Then the white man went home to fetch his pairs of bullocks to drag up the wood, and on his return his wood was not, all had gone to sea ; it was just like the work of Waikato—that is witchcraft—hence is the saying, "The numerous objectives of witchcraft."

* This is the proper name of the so-called Te Muka, in South Canterbury. It comes from *umu*, a current, *kaha*, strong, from the strong current of the river.—

TE KAWAU-A-TORU.

THE kainga o te manu nei—Te Kawau-a-Toru—kei Horo-whenua kei te roto. I a ia e noho ana i tona kainga, ka taka te mahana, kia karangatia e ia he hui māna, kia haere atu ki tona kainga. Ka tukua e ia ona karere ki te tutu i nga tangata o Te Wai-pounamu—ara, nga iwi o konei; ko Karoro, ko Ngoio, ko Turi-whatu, ko Matukutuku, ko Tara-punga, me Kawau-paka, me te tini noa iho o nga ope manu o tenei kainga o Te Wai-tai. Ka rewa taua ope nei, a tae atu ki Horo-whenua; ka pa te powhiri a te tangata whenua. Tae atu, ka uhunga; ka mutu ka whai-korero a Te Kawau-a-Toru, “Hohoro, hohoro.” Ka nui te whai-korero ka tuku te kai, ara, te tuna, te inanga, te koura, te toitoi. Ka whakamoemiti a Kawau-paka ki te pai o nga kai a Te Kawau-a-Toru. Ka ui mai a Te Kawau-a-Toru ki nga kai a te ope nei. Katahi ka ki atu te ope nei, “He ika, he tamure, he mānga, he aua.” Ka ui a Te Kawau-a-Toru ki nga whare kai. Ka ki atu te ope nei, “Ko Kura-te-au, ko Kahura, ko Te Au-o-tu-ka-rere, ko Te Au-miti.” Ka puta te kupu a Kawau-paka ki haere mai ia kia kite i tenei whenua. Tae mai ki Kura-te-au, ka puta; kaore, ko te hiahia he whakataetae nana i nga ia kaha o tenei motu. Tae mai ki te Au-o-tu-ka-rere ka ki atu nga kai arahi i te ope me haere tonu ki Te Au-miti moe ai. No te taenga ki Ana-ru ka moe. I te po ka rongo i te haruru; ka ui te ope nei, “He aha tenei?” Ka ki atu nga kai arahi, “Ko te tanga-whenua e tahu kai ana ma nga taua.” I te ata ka tae te karere o tera i Ohana, kei reira e noho ana i tona tini tona mano, e tatari ana. Ka haere ka tupou te tai ka haere te toronga o nga parirau. Ka whati tetei o nga parirau—e tu ma nei ano nga wheua. Ko te iwi o te pakihiwi kua waiho hei turangaraiti-hauta ma te Pakeha.

TE KAWAU-A-TORU.

THE home of this bird—Te Kawau-a-Toru*—was at Horo-whenua lake, near Otaki, North Island. Whilst he was living there, he conceived the idea of calling a meeting at his home. So he sent forth messengers to gather together the people of Te Wai-pounamu, that is the tribes of here—the *Karoro*, the *Ngoio*, the *Turi-whatu*, the *Matukutuku*, the *Tarapunga*, the *Kawau-paka*,† and the numerous other bird-companies of the ocean. So the companies of birds arose, and went to Horo-whenua, where they were welcomed by the people of the place, and then followed the crying over lost relative

* Toru's cormorant. For another version of this story, see *Journal of the Polynesian Society*, vol. ii., p. 149.

† All names of sea-birds.

his ended, the Kawau-a-Toru made a speech, "*Hohoro! hohoro!*" After much speech-making, food was presented, that is eels, whitebait, rayfish, *toitoi*, &c. Kawau-paka much extolled the food provided by the Kawau-o-Toru. Presently Te Kawau-o-Toru enquired as to the kinds of food the strangers lived on. They replied, "On fish, snapper, barracouta, herrings, &c." He then asked where were the good houses. The reply was, "At Kura-te-au, at Kahura, at Te Au-o-a-ka-rere, and Te Au-miti* (the French Pass)." Then Te Kawau-a-Toru expressed a wish to visit this land (Te Wai-pounamu). So he came to Kura-te-au, but he was not satisfied with that; his desire was to pit himself against the strongest currents of this land. Then they tried Te Au-o-tu-ka-rere, where his guides advised that he should proceed to Te Au-miti to pass the night. On arrival at Ana-ru, they slept there. During the night was heard the roaring (of waters); the company of strangers ask "What is that?" The guides replied, "It is the people of the country cooking food for us." In the morning came the messengers from Ohana, where very many thousands (? of sea-birds) were waiting. When the tide commenced to fall, the wings of Te Kawau-a-Toru were spread—one of them was broken (by the force of the current), and the bones stand there still; they are used now by the white man as a site for a lighthouse (at the French Pass).

HE OPE HAPA I TE KAI.

(E ope haere ki tetehi wahi; ka rongo tetehi iwi, ka ui, "Kowai ra he tangata ma tatou e oma ki te tiki i te manuhiri e noho mai hangahanga rara, e ko au ra, ko au ra." No reira tenei puha:—

E tae ki te manuhiri,
 E noho mai hangahanga rara,
 E hara mai, hara mai;
 E hara mai ra pea, E pa ma!
 Tatou nei ki konei,
 Pukana karu kau noa iho,
 Ka whakarere te tangata matua te kai;
 Mātu ka haere ki Puke-totara—
 Ki Te Whakamaru.
 Tatuaina te korirangi,
 Ka tu ai tona tangata,
 Ka takiri ai tona peke;
 Kia huaia na,
 Mau na ko te wi na,
 Mau na ko te wa na,
 Mau na ko te pungapunga
 O Waikato uhouho.

* Probably the names of overfalls and currents near French Pass, but Kura-au is in Tory Channel,

Te take o tenei puha, i hapa i te kai, ara, i te wawahanga o t
tahuā. He hui nui hoki to taua kainga, ka hapa nei taua iwi i tiki
mai nei.

THIS has reference to a party who went to a certain place (b
invitation). Some of the people (of the place) asked, "Wh
man will go and fetch the strangers who sit there?" "I will!
will!" Hence is this *puha*, or war-dance song:—

When you reach the strangers,
That are idly sitting there,
Welcome them, call them.
Come then my friends,
Let us all be here together.
And grimace together to no purpose.
The giver of the feast neglects us.
Let us be off to Puke-totara,—
To Te Whakamaru,
Gird on your *korirangi* cloak,
And stand forth as a man
Shaking his shoulders,
That it may be said,
Thine is the nothingness,
Thine is the emptiness,
Thine is the pumice
Of Waikato—*uhouho*.

The reason of this was, they were omitted at the food distribution
when the *tahuā*, or gift-food, was presented. It was a great meetin
at that village when these people were neglected who had been invited

TE OPE TAKITAKI MATE O TE PEHI, ME ONA HOA.

KUA hui katoa nga iwi me nga toa taua, mai tona kainga
Kawhia mai, a, tae noa mai ki a Te Ati-awa. Koia ra tenei k
haere nei tenei ope. Ko te nuinga i tika i runga i nga waka, ka ab
mai ma te moana—ko Ngati-Koata ia. Ko Te Whare-o-te-riri i tik
ma-uta ma te maunga e whakataukitia nei e ona tangata o tenei mot
"E ko Maunga-tawai." Ka tae taua ope ki Kaiapohia, rokohan
atu kua tae katoa nga iwi, kei te karapoti i te pa o Ngai-Tahu. E
mahara a Ngati-Koata, e me pehea ra e horo ai taua pa-teko. Kata
ka keria haeretia e Ngati-Koata i te whenua, a, ka tae ki roto i te p
katahi ka mahia ki te rarauhe, ki te manuka, a ka pae, ka kimiha
tino Tohunga, ka kitea ko. . . . nana i karakia te hau kia wh
ki te hau e whakataukitia nei e nga tauheke, "He tonga-kai-rakau
No te putanga o taua hau, katahi ka haria aua rarauhe me nga m
nuka hei tahu i taua pa-teko. No tenei i hinga ai taua pa nui—kah

te mea e kerī ana taua awarua nei, ka haere atu teteahi tangata ki
 eira moe ai i tana wahine. Makā mai ai te pu ki taua tangata, mate
 awa. No reira tenei whakatauki :—" Ka mate te iwi kerī parepare,
 eī aha ma Te Whare-o-te-riri ?"

THE AVENGING PARTY FOR THE DEATH OF TE PEHI
 AND HIS COMPANIONS.

THERE was a great gathering of people and warriors—from their
 own home of Kawhia (Ngati-Toa) and the Ati-awa tribe (of
 Vaitara, North Island). And so this great force started, the greater
 number by canoes by sea—these were Ngati-Koata (branch of Ngati-
 Toa). Te Whare-o-te-riri (and his party) proceeded overland by the
 mountain, of which it is said by the people of this island, " O ! 'Tis
 Maunga-tawai ! " (Top-House pass). When this party reached Kaia-
 pohia all the other tribes had arrived, and were surrounding the *pa* of
 Ngai-Tahu. Ngati-Koata began to consider how this *pa-teko* should
 be taken. So they commenced to sap up to it, and when close to the
pa, they collected fern and tea-tree, and when a great quantity was
 procured they got the chief *tohunga*, or priest, named . . . * to
rarakia the wind to cause it to change to the direction called by the
 old men, "the-tree-destroying-south-wind." When the wind arose,
 the fern and tea-tree were taken to the *pa*, to burn it (*i.e.* the palisade).
 It was in consequence of this that this great and strong *pa* fell.
 Whilst the sap was being dug, a certain man and his wife went to
 sleep in it. A musket was fired at that man from the *pa*, and he was
 killed. Hence this saying :—" Even if the sap-diggers are killed, what
 is that to Te Whare-o-te-riri ?"

Pehi Kupe, of Ngati-Toa, was treacherously slain by the Ngai-Tahu tribe at
 Kaiapohia (called by white people Kaiapoi), at the end of 1829. The *pa* fell to Te
 Tauparaha in 1830. The above note refers to this expedition ; see Taare Wetere
 of the Kāhu's paper in this number.

* Probably Kuku-rarangi.



WARS OF THE NORTHERN AGAINST THE SOUTHERN TRIBES OF NEW ZEALAND IN THE NINETEENTH CENTURY.

By S. PERCY SMITH.

PART VII.

NOHO-AWATEA.

HONGI GOES TO WAIKATO AFTER NGATI-WHATUA—1825.

HOW long it was that Hongi remained at home at the Bay after his return from the Kaipara expedition and after defeating Ngati-Whatua at the battle of Te Ika-a-ranganui is not certain, but it must have been late in 1825 that he left to follow the fugitives from Te Ika-a-ranga-nui to Waikato. On the 23rd July of this year he was at Whangaroa, and returned to the Bay on the 29th of that month; and from then until July, 1826, I cannot trace his movements. It therefore would seem that it must have been in the end of 1825, after hearing of the destruction of the Parawhau Otamatea, he left. The Maoris say, *Ka huri te tau* after Te Ika-a-ranganui—"after the year had turned"—which I take to mean the Maori year, which commenced in June. He went by the usual way down the East Coast, thence across the portages of Otahuhu and Waiuku, with 170 strong (240 in reality). He then paddled up the Waikato, Waikare, and Mangapiko rivers, to Noho-awatea, where Ngati-Whatua had just arrived, and were taking shelter with Te Rauroha of Ngati-Paoa, who and themselves were fugitives. One of the native accounts states that Hongi before this had gone to Rotorua in search of Ngati-Whatua, but on his arrival, finding that they had returned to Waikato, he came back and, as just related, found them in Te Rauroha's *pa*. Mr. Fenton remarks, "And now comes one of those strange combinations and comminglings which are so utterly unintelligible—Nga-Puhi was joined by the Ngati-Haua tribe of Waikato (W. Tamihana Te Waharoa tribe), and the allies desired the Ngati-Paoa to leave the *pa* in order that they might attack Ngati-Whatua. Te Rauroha complied with the request and the allies immediately stormed the *pa* and killed many of Ngati-Whatua. After this, peace was made between Ngati-Paoa and

Nga-Puhi (i.e., between Tamati-Tangi-te-ruru and Hongi, says one account), and many of the Hauraki people returned and took up their abodes at Waiheke, Taupo (Hauraki Gulf) and elsewhere, occupying also the other side of the Gulf—for having made peace with Hongi, it became safe for them to do so."

One of the native accounts states that this *pa*, attacked by Hongi, was called Whareroa, and that some of the Ngati-Paoa assisted Ngati-Whatua in their defence. And the same account states, that as Hongi returned towards home he met Pomare's *taua* on its way to Hauraki and Waikato and advised them to return back to the Bay, no doubt on account of the peace just concluded with Ngati-Paoa; but Pomare persisted, and proceeded on to Hauraki and up the Piako to Horotiu, as will be related later on.

Some of the Ngati-Whatua were living at Te Horo, on the Waipa, at this time.

Another of the native accounts of this expedition of Hongi's is as follows:—"The reason that we went on this war party was because some of Nga-Puhi had been killed by Waikato at Motutapu. I was at Hauraki at the time, hence I did not suffer with the others; but Te Paonui (of Hokianga) told me about it. When Hongi learned the news of some of Nga-Puhi having been killed, he was very angry; and not long after he heard that a party of Waikato and Ngati-Whatua were in the Wai-te-mata district, camped at the plain just to the east of Mount Eden (Epsom), who were said to be 300 strong, under the chief Rewharewha.* So Hongi and Te-Uru-ti, or Kingi Hori, arranged to go and attack them. Our *taua* started from Hokianga by sea, but in the meantime Rewharewha had heard of our coming and had retreated to Waikato. Whilst we came by the West Coast and Kaipara, Hongi came in his canoes by the East Coast, and on our arrival at Wai-te-mata found that Rewharewha had gone to Waikato. Hongi then sent out spies to Waikato to see where the people had fled to, who brought news that Rewharewha and those with him were making for Te Rauroha's *pa*, for fear they should be caught by Nga-Puhi and be eaten. Hongi's army then advanced up the Waikato, and on the way he made overtures to the Ngati-Te-Ata tribe (of Waiuku, but they were not living there at the time) to come and help them. (The account does not say whether they consented or not.) The army then went on until they arrived at Otawhao, but Ngati-Whatua had left there and returned northwards to Noho-awatea, where we followed them and danced a war-dance joined in by all Nga-Puhi outside the *pa*. We then said to the people of Te Rauroha's

* Rewharewha, of Te Uri-o-hau branch of Ngati-Whatua, father of Manukau, Aropaoa, Kaipara.

pa, that they should send Rewharewha and his people outside because they were Ngati-Whatua. Then Rewharewha advanced outside the *pa* towards us; it was probably an act of desperation (*whakamomori*) on his part, in order that he might be killed by us. He shouted out the name of Hongi-Hika, possibly thinking that he might thus be saved by Hongi, but by the time Hongi reached the front before the *pa*, Rewharewha was already killed. He had attacked Nga-Puhi first, but he did not die without reason, for he was pierced by five spears before he fell. Then Nga-Puhi assaulted the *pa* and took it, driving Ngati-Whatua out and making a great slaughter of the people, many of whom were afterwards eaten. Pomare's daughter, who was with the *taua*, saved a child of the Ngati-Whatua alive, and many of the people were enslaved and taken back to their homes by Nga-Puhi."

From there Hongi returned back to the Bay by the way he had come, whilst Te Uru-ti, after descending the Waikato river went up the Maramarua river to Hauraki, and returned home some time after. Hongi, having visited several of the Hauraki tribes on his way and killed any of the Waikato people whom he came across.

It is also said that just about the time of Hongi's attack on Ngati-Whatua, the first migration of Ngati-Raukawa took place from Maunga-tautari to join Te Rauparaha at Cook's Straits. Mr. Fenton says, "Although Apihai's tribes (the Taou branch of Ngati-Whatua) had not joined in the battle of Te Ika-a-ranga-nui, they seem to have known that it would be unsafe for them to await the arrival of Hongi (at Wai-te-mata)—whether on account of their near relationship to Ngati-Whatua, or on account of their doings with the Parawhau (at Otamatea), we are not told. At any rate they determined that it was not wise to stay here; so they assembled at Wai-kumete (Little Mudd creek), and fled up the Waikato to Pukewhau, on the Waipa, and after sojourning there a short time, escaped to Mahurangi, north of Auckland, where a party of Nga-Puhi lived who were friendly to Apihai. The close of this year found the whole of the isthmus of Auckland without an inhabitant. Ngati-Paoa had been driven from Mau-inaini and were living on the banks of Mangapiko and Horotiu at Waikato. Ngati-Whatua were completely broken; attacked first by Nga-Puhi then by Waikato, for which purpose their friends, the Ngati-Paoa, politely stood on one side, and the tribe seemed likely to share the fate to which they and their related tribes had previously subjected the Wai-o-Hua. The Taou and Ngaoho hapus of Ngati-Whatua were in refuge near Mahurangi, subject to constant attacks and danger. Ngati-Te-Ata, Ngati-Tama-oho, and all the Manukau tribes were in *pas* and strong places near the head-waters of the Waikato, or on the banks of the Waipa; and Te Uri-ngutu were sojourning for some untold reason with a party of Ngati-Paoa at Whakatiwai and Pon-

land. For many years, there is in truth, a blank in the history of 'amaki.'**

POMARE'S DEATH, 1826.

On the 26th March, 1826, Archdeacon Williams returned to the Bay from Sydney, bringing with him his brother, William Williams, afterwards Bishop of Waiapu. The former notes in his journal under date 12th July, 1826, "Pomare has lately been cut off with great laughter in the Thames, and this will lead to fresh bloodshed." For "Thames," read "Waikato." Mr. Fenton says this event occurred in 1827, but it was clearly in 1826. The exact reason of Pomare's expedition is not certain, but no doubt some of the incursions of Waikato and Ngati-Paoa of the last few years had resulted in the loss of some of his relations—pretexts for man-killing were very easily obtained in those days. The Chevalier Dillon, who was at the Bay 3th July, 1827, met two of Pomare's sons, who gave him the following account, and allowing for Dillon's want of a complete knowledge of the language, though he says he understood it well—having previously visited New Zealand—the story is very similar to the Maori account. The following is abbreviated from D'Urville's translation of Dillon's account. The young men recalled to Dillon's recollection the fact that he had on his previous voyage arranged with Pomare to proceed to the Thames with 2,000 men to cut spars, for which he was to pay Pomare in muskets and powder. Pomare got together his men and went to the Thames, where he found that Dillon had sailed; he then went up the Thames, where he left his canoes, and proceeded overland to "the country of Borou" (which was a nickname given to a young Maori that came from India with Dillon in the *Saint Patrick*), where they were hospitably received. Pomare wanted his hosts to accompany him on an expedition against Waikato, but they refused. Pomare then returned to the Barrier Island, where he met Tawai, who declared he would not return without killing somebody. Tawai then crossed to the main land, but meeting some of the people there in an ambuscade, he was killed with all his people. Pomare, fearing some evil had befallen his friend, went in search of him, and in passing up a river he was suddenly attacked, first by a discharge of firearms, then by spears and stones, where nearly all of them were killed. Pomare was shot in the side and fell on his knee, but before being finally speared he shot two of his enemies. The Waikatos preserved his head and ate his body. Pomare's two sons, who told the story to Dillon, were present, and one of them seriously wounded, so that in trying to escape they were taken prisoners and finally sold to the "father of Borou," who furnished them with a canoe and allowed them to return home.

* Orakei judgment, p. 72.

The Maori account is, that Pomare came with a *taua* 220 strong to the Thames, then went up the Piako river, and across to Horotiu or Waikato river. On learning of this, Te Wherowhero, principal chief of Waikato, and father of "King" Tawhiao, who at that time was living at Taupo, wished to come down and meet Pomare, but Te Kanawa—a noted chief of Waikato—would not consent, thinking there would be treachery. Te Rauroha endeavoured to persuade Pomare to return in view of the fact that peace had been made two years previously, by the marriage of Matire Toha, daughter of the Nga-Puhi chief Rewa with Kati of Waikato. Pomare, however, persisted in his determination to proceed, and thence passed up the Waipa river to Te Rore,* when he and his party were surprised in their canoes by Ngati-Tama-oho (Waikato), Ngati-Paoa under Taraia Ngakuti, and Ngati-Tipa under Nini. Pomare was shot in the hand by Te Aho, son of Kukutai of Ngati-Tipa, and again wounded badly by a shot from Taraia, the final blow which killed him having been given by Nini by a spear thrust. Most of the Nga-Puhi host were killed in the canoes, but some of them managed to get away by retreating down stream with one canoe, and then passed up the Awaroa stream, at the head of which they had to leave it, as they were not strong enough to drag it across the portage. Another party escaped overland from Te Rore, and proceeded northwards by way of Whaingaroa (Raglan), Te Akau, and Waikato heads to Awhitu (Manakau south head). The Waikatos and their allies following the retreating *taua* as far as Manukau heads, where they succeeded in cutting off some of the Nga-Puhi, so that only Moetara, of Hokianga, and Mau-paraoa† with a handful of men succeeded in crossing the heads in *mokis*, or rafts. Judge Gudgeon tells me that Parore-Te-Awha, of Northern Wairoa, was one of those who managed to evade Waikato. Arrived at Kaipara, some of the Ngati-Whatua under Te Otene-Kikokiko came across the fugitives at Kau-kapakapa, where they killed and ate two of them. The rest succeeded in reaching their homes.

As already stated, one of the Maori accounts says, that Pomare, after reaching Horotiu, succeeded in surprising several of the Waikatos, and that he then returned down the river and crossed over the portage at Waiuku, and was proceeding down the Waiuku channel, when he found a number of the Ngati-Whatua people encamped at Te Toroa point. These proved to be under the chief Te Tinana of Taou, and were retreating to Waikato in consequence of the defeat of their people.

* Te Rore is a few miles north of the modern town of Pirongia.

† Te Mauparaoa, a noted warrior. He was taken prisoner by Nga-Puhi in one of their raids on the East Coast, and then joined Nga-Puhi in many of their battles.

Te Ika-a-ranga-nui. If this is so, they had taken some time to make their minds to leave their country, for this must have been about a year after that battle. With them were some of the Ngati-Paoa people, and for some reason we cannot understand, they went on with Pomare to Motu-tapu island, where apparently changing his mind, Pomare returned to Waikato and Waipa, and met his death as has been described. It is said that Te Tinana and some of the Taou went on to Waikato, and it seems probable, from the Ngati-Whatua account, that this was the reason why Pomare turned back from Motu-tapu. Te Tinana, it appears, when he got to Waikato, was killed by Takorehu of Ngati-Maniapoto, incited thereto by the Ngati-Te-Ata tribe. Ngati-Whatua, to whom of course Te Tinana belonged, say of his death, "*Ko te take tenei i haere ai nga iri e rua, a Nga-Puhi, a Ngati-Whatua ki Waikato. No reira i mate ai a Pomare me Te Whare-o-riri me etahi atu o nga rangatira o Ngati-Whatua.*" "This was the reason that the two tribes, Nga-Puhi and Ngati-Whatua, went to Waikato. Hence was the death of Pomare, and Te Whare-o-riri, and other chiefs of Ngati-Whatua." Te Whare-o-riri was a chief of Otakanini *pa* at Kaipara, the former history of which has been related in the "Transactions of New Zealand Institute," and one of the carved posts of which is now in the Auckland museum, but apparently the *pa* had been abandoned, for the account says, that at the time of a quarrel between Ngati-Te-Ata and Ngati-Whatua about a woman, the former tribe and Waikato had decided to make war on the latter, when the carved post, or *Tiki*, above referred to, was set up at Otakanini and the *pa* rebuilt. The post is called "Te Whare-o-riri," after the chief killed as above.

DEATH OF MURU-PAENGA, 1826.

I cannot fix the exact date of the death of Muru-paenga, the celebrated chief of the Ngati-Rongo section of Ngati-Whatua, but as he was at the battle of Te Ika-a-ranga-nui, and was dead some time, according to D'Urville writing early in 1827, his death probably occurred after the Taou and others returned to the bush near Mahurangi, which event took place at the end of 1825 or early in 1826.

It appears that a war-party of the Hikutu, sub-tribe of Nga-Puhi, living at Whirinaki, Hokianga, came down the East Coast secretly, keeping close in shore to avoid being seen: *haumiri haere mai*, says my informant, the Rev. Hauraki Paora. Arrived at Mahurangi, they discovered Muru-paenga and a small party of his people living there, and attacked them by surprise near Maunga-tauhoru, and succeeded in killing him. The main body of the people were away up the Puhou river, where they dwelt. The next morning, when they came down the river, they found poor Muru-paenga's dead body afloat on the sea, and the perpetrators of the deed had fled. We may imagine, but do

not know what consternation there would be amongst the ranks of his tribesmen at the loss of such a great warrior, who had lead them to victory over and over again, and who had played such an important part in many of the stirring incidents of the early years of the century. His renown was great, and Dumont D'Urville tells us that he had at one time contemplated writing the life of this heroic centre round which to arrange all that he had acquired of Maori manners, customs, and beliefs. D'Urville did not live to accomplish his expressed intention—he was killed in a railway accident in 1846. A personal description of this excellent specimen of the Maori chief has been given in the account of his meeting with Marsden in 1820. Muru-paenga is buried at Mihirau, an old burial ground on the Puhoi river, just opposite the present German settlement. He resided principally at Kaipara, at Araparera, Makarau, &c. Many of his relatives still live there and at Puhoi.

Mr. C. F. Maxwell heard from Nga-Puhi a different account of Muru-paenga's death, which is to the effect that he "escaped from the battle of Te Ika-a-ranga-nui, but was killed by a small party of the Hikutu, of Hokianga, under the leadership of a relative of Te Wharepoaka's, at Mangawhai, a few days after the battle. This man took the name of Muru-paenga, and was ever afterwards known by that name. He was proceeding through the forest and accidentally surprised the fugitives. Neither he nor his party had taken part in the fight at Te Ika-a-ranga-nui."

Here then, in the same year, died by violence two of the great leaders that occupy a large space in the preceding pages. Pomare is much better known on the East Coast than Hongi Hika; indeed the number of expeditions he led against the Southern tribes far exceeds those under Hongi. Moreover, Pomare was evidently a man with some sense of honour: witness his conduct at the fall of Te Totara in December 1821, and at Te Wairoa in 1824. He adopted his name after hearing of Pomare of Tahiti. Polack says, that Pomare's son, in 1833, went to Waikato and brought back, to their home at the Bay of Plenty, Pomare's bones.

Of Muru-paenga, the Ngati-Whatua tribe retained more details of his many battles than of any other of their chiefs, and looked on him as their greatest leader. Forty years ago it would have been comparatively easy to have written his life fully, but alas! I neglected to write down the many interesting stories of him that were told me by the old people of those days. Muru-paenga was the one chief of the Ngati-Whatua who for many years successfully opposed Nga-Puhi.

THE WAITEMATA IN 1827.

In the middle of February, 1827, the French Captain, Dumont D'Urville, in the frigate "L'Astrolabe," sailed into the Hauraki Gulf.

his way from Cook's Straits to the Bay of Islands. This was Urville's second visit to New Zealand, he having been a lieutenant board the same ship—then called "Coquille"—when that vessel visited the Bay of Islands in April, 1824. The ship anchored off Whangarei for two nights and communicated with a party of Maoris in three fine war canoes, who were under Rangituke, the son of Te Koki of Paihia, and which formed the advance guard of a fleet on its way to make war on the Ngati-Paoa of Tamaki, under the leadership of Kingi Hori (or Te Uru-ti), Te Koki, Whetoi* and others. Urville landed just inside Whangarei Heads, and says that he saw neither people or smoke in any direction, except at Rangituke's camp. His expedition (a *taua hikutoto*) sailed to obtain *utu* for Pomare's death at Waikato the preceding year.

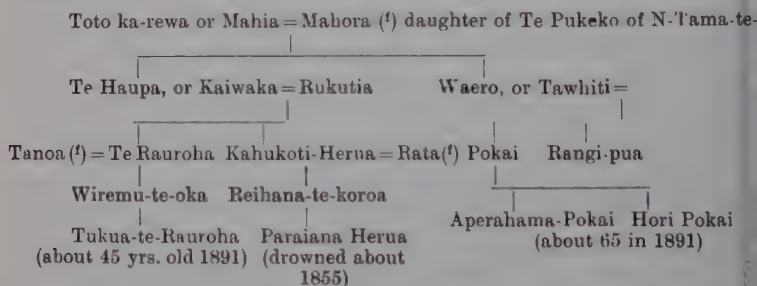
The "Astrolabe" from Whangarei coasted along to the south and entering Rangitoto Channel, anchored between Motu-korehu and Motu-ihi on the 20th February, 1827. Captain D'Urville during the same day visited Takapuna and ascended Mount Victoria, having an idea that he could see from there the western ocean. He says there were no signs of inhabitants to be seen there, though in passing the *Teiti* they had seen a little smoke on the distant hills. From Takapuna, D'Urville crossed to the opposite side of Wai-te-mata, and with two companions made for a high hill which he says was about six miles from Takapuna; no doubt this was Mount Eden. They found a deserted village, which was probably at Okahu, near Orakei, and from there they landed followed a slight path in the direction they wanted to go, which however soon gave out. They struggled through scrub and swamp and a dense wood, but as it was late they had to return without accomplishing their object. A tree had been felled here and there, showing that inhabitants had visited the place, though they saw no one. It is probable that the dense wood referred to was that which grew where the present town of Newmarket is situated.

The ship had not long been anchored off Brown's Island before a canoe came off from the Tamaki in which were Rangituke (Rangituke) and Tawhiti, chiefs of that part, and the next day Kaiwaka visited them. Their relations with these people were very amicable, and the officers got a good deal of information from them about the country and the names of places, which are very correctly rendered by D'Urville. Rangituke informed them that they had been engaged the previous year in a battle in the Waikato wherein Pomare was killed, and that he (Rangituke) had killed him—meaning, no doubt, that his tribe had done so. He moreover offered, if D'Urville would wait five days, to go to

* This name Whetoi was formerly borne by Pomare before he adopted the latter name. It is probable that the Whetoi here mentioned was Pomare's son.

Waikato and fetch Pomare's head, which had been preserved, and sent it to D'Urville. They also learnt from these people that at the head of the Tamaki—which D'Urville calls Mogoia (Mokoia, the place where Panmure is built)—it was only a short distance to the western sea. On learning that Rangi-tuke was at Whangarei, the people were much alarmed and their boasting demeanour quite lost to them—such was the fear Nga-Puhi had instilled into all the people. Tupaea, a chief of Waikato, was said to be then living at the Manukau. D'Urville learnt that Hihi, one of Hongi's companions, had been drowned off the mouth of the Tamaki by the upsetting of his canoe the year previous—in 1826—and that Te Haupa, of the Thames, had died a few years previously.

All of these Maoris were Ngati-Paoa, and, through the kindness of Mr. G. T. Wilkinson, I am able to give a table which shows the connection with that of Totokarewa, whose death was described in this Journal, vol. vi. supplement, p. 98.



Determined to test the truth of the story about the western sea, on the 29th February D'Urville sent his first lieutenant, Jacquemot, with the whale-boat up the Tamaki under the guidance of one of Tawhiti men. They passed a village on the way where the people were drying fish, and at the head of the river found a broad road-way used for hauling canoes across (at Otahuhu), and after fifty minutes walk came to the salt waters of the Manukao—as D'Urville spells it. Not far from this they were taken to a considerable village, where a chief named Hinaki* was living, who had about 100 men armed with muskets, who turned out armed and dressed and danced the war dance as a welcome. The officers ascended a hill† near the village to try and see the western sea, but failed to do so, for—as is well-known—it would be hidden by Puponga point. Hinaki is referred to as *rangatira-paraparau*, and as he was looked down on by Rangi-hue and the others as inferior in position, he was probably a slave—as the word implies—who by force of character had risen to some rank in the tribe.

* Not to be confounded with Hinaki, the chief of Mau-inaina, who was killed at the taking of that pa in November, 1821.

† Probably this hill was Mount Richmond,

From the Tamaki, D'Urville sailed down the Waiheke channel, guided by one of Tawhiti's men, and passed out into Hauraki by the northern channel. He then anchored off Whakatiwai and landed his pilot. From there he coasted along the eastern side of the island, remarking that he saw no signs of inhabitants nor smoke all the way—due to the warlike incursions of Nga-Puhi. Later on, just opposite Whangarei heads, he saw a fleet of between 20 and 30 canoes and south, and a column of smoke arising from Rangi-tuke's camp within the heads. This was the main body of the expedition, which was followed from the Bay on the 15th March by another large party under Whetoi and Te Koki*; the expedition numbered about 2,000 warriors. At the Bay, D'Urville purchased from Whetoi the preserved head of Hou (probably Hu), who was said to have been the father of Haki, killed at Mau-inaina in 1821. Whetoi was then a young fine-looking man, about 25 years old, and when he visited the "Astrolabe" was accompanied by a fine young man, said to be the son of Murupaenga (or Muru-paenga), whom Marsden had visited at Kaipara in 1820. Muru-paenga seems to have had great fame as a warrior, for he was mentioned more than once as holding Hongi in check, both by D'Urville and Lesson (who wrote the "Voyage of the Coquille," which visited the Bay in April 1824). D'Urville says Muru-paenga was killed by Te Puna, of Rangihoua, about 1824 (it really was in 1826). So far as can now be made out, Lieut. Jacquemot, of "L'Astrolabe," was the first white man to see the waters of the Manukau harbour, though Marsden heard in 1820 of the existence of the port. There is an obscure reference in the "Missionary Record" to one of the missionaries having heard of or visited Manukau from the Tamaki a year or so previous to Captain D'Urville's visit, but in the absence of any further evidence the French officers must be accredited with the discovery. The "Astrolabe" seems to have been the second vessel to anchor in the Wai-te-mata, the schooner in which Major Cruise visited there in 1820 being the first—she was certainly the first man-of-war to do so.

RANGI-TUKE'S EXPEDITION, 1827.

About Rangi-tuke and Kingi Hori's expedition we know little, except that they were beaten, and it appears from the "Life of Archibald Williams," p. 145, that Rangi-tuke was killed—presumably by Ngati-Tipa somewhere near Tamaki heads. This defeat of Nga-Puhi must have occurred about April or May 1827. It appears from Mr. John White's notes, that Rangi-tuke's *taua* came on and landed at Te-tapu. The news of this incursion had by this time reached Waikato, where the greater part of Ngati-Whatua were then dwelling. No doubt the news brought by D'Urville to Tawhiti and the Ngati-Tipa, then dwelling near the Tamaki, had been sent on to Waikato.

* Te Koki died at The Bay, February, 1829.

Ngati-Tipa, the tribe living at Waikato heads, under their chief Nini, who had lately killed Pomare, decided to try conclusions with Nga-Puhi; so, manning their canoes they pulled up the Awaroa stream thence dragged them across the portage — Te-pae-o-Kaiwaka into the Manukau, and again crossing over the portage at Otahuhu descended the Tamaki river to its mouth. The main body stopped just above Mokoia (Panmure), whilst the scouts went on to look for Nga-Puhi, who were just across the Waiheke channel at Motu-tapu. On the return of the scouts, the *taua* moved on and camped near Pane-o-horo-iwi, at the mouth of the Tamaki. From Motu-tapu, Nga-Puhi saw the fires of Ngati-Tipa, who no doubt had with them Nga-Paoa of that neighbourhood, including in all probability the hundred men armed with muskets seen by Lieut. Jacquemot three months previously at the head of Manukau. At daylight Nga-Puhi came across in their canoes and approached the beach where Ngati-Tipa were camped. The latter, on seeing their strength, decided on adopting a similar ruse to ensnare Nga-Puhi to that which had been successfully practised against them on a former occasion, when they suffered defeat at the hands of Ngati-Paoa near the same place.* The device adopted is called a *manu-kawhaki*, or false retreat. Ngati-Tipa fled in apparent fear, which induced Nga-Puhi to land to obtain possession of the canoes. Whilst they were engaged plundering these, and disputing amongst themselves for their possession, some of the Nga-Puhi *toas* being in chase of the enemy, Ngati-Tipa suddenly turned beating back and killing the Nga-Puhi braves, and rushing on they engaged at the canoes, fell suddenly on them, and after a long struggle completely beating Nga-Puhi and securing their canoes. It is stated that only one of the Nga-Puhi canoes managed to effect an escape with twenty men in it, leaving the rest of the fleet in the hands of Ngati-Tipa. The conquerors remained on the field of battle for some time, feasting on "the flesh of the battle-field," and then, packing the remains, returned with the captured canoes to their homes in Lower Waikato. Probably Ngati-Whatua joined in this battle, although the main body of them was at Waipa in the Waikato country, the Taou and Ngaoho branches were living in the Waitakere ranges, occasionally coming to their old homes, which is apparent from D'Urville having seen a village (deserted) at Okahu.

Mr. Fenton says the Nga-Puhi defeat occurred in 1828, but there can be no doubt it was really about April or May, 1827. The complete defeat of Nga-Puhi seems to have put heart into the fugitive Ngati-Whatua and other tribes who had so long suffered from their northern enemies, to which end the gradual possession of guns contributed a little by placing them more on an equality, but the dread of Nga-Puhi still continued and prevented Ngati-Whatua and the Haukei tribes from permanently occupying their old homes.

* See Journal of the Polynesian Society vol. vi, supplement, p. 104.



KA WHAWHAI A KAI-TAHU KI A KATI-TOA.

NA TAARE TE KAAHU I KORERO, NA TAARE PARATA I TUHITUHI.

KO te putake i timataria ai ka kino i waekanui o Kai-Tahu raua ko Kati-Toa, kai te puremutaka a Kekereku i a Topeora, wahine Te Rakihaeata. Ko Kekereku, no Kati-Kahu-kunu, ekari he pirika o a ia no Kai-Tahu.

Ka puremutia ra e Kekereku a Topeora ; ka whaia a Kekereku kia tua mo tona hara. Ka oma mai ki Te Wai-pounemu ; ka tae mai ki aikoura. Ka wania atu e tera, e Kekereku ki ka takata o reira, “E ! aia a Tu-te-pakihi-raki raua ko Te Aokaitu kai te haramai.” Ko tei takata tokorua e whena ano me ia ; ara, he pirika ana ano no Kai-Tahu. Katahi ka hui ka takata ki Otama-a-kura kei tera pito o mihi ; ka rua ka raki ka rokona e ratau ki te papā i waho i te moana, hena me te pu na te papā. Ka mahara ratau he peke Kewa e papaki i te moana. No te araka ake o ka takata i te ata, na e mānu ana waka taua o Te Rauparaha i waho atu o te tauraka ; ara, te taua o Kati-Toa. Kare tahi ka takata o te kaika i mahara, e he hoa riri tenei. Eoi, ka whanatu ratau ki te mau neke atu kia pai ai te to mai i ka waka ki utu, me te whāwhai atu ano o ratau ki te to i ka waka ki uta. No te uka tonuka mai o ka waka ra ; tahuri tou ratou ki te patupatu i te haka o taua kaika. I ruha i te ohore e ka whatietahi, oma tou atu, ka tou atu, kare kia mau. Ekari ko tera, ko Kati-kahu-kunu—ara, ko te haka o Kekereku, kua matau noa atu, e he taua tenei e haramai i, a tere tonu te oma, ka puta. Ka noho te ope nei i reira, ka whakapokaitia ka takata. Muri iho ka uia e te taua nei he pounemu ano o te whakarauora. Ka kiia atu, “Ae ka nui kai Kaiapohia.” Katahi ka wai mai te taua ra, ka haramai, a ka tae mai ki Kaiapohia, ka noho ai ki ko atu o te pa. Ka karakatia mai a Hakitara—no Ka-Puhi ia me Te Maiharanui, no Kai-Tahu, kia haere atu ki waho ki te ope ra.

Haere ana raua ka tae atu ; taro iho ka tu mai a Te Rauparaha ki korero i tana korero taware, ka waiatatia mai tana tau koia nei :—

Aka atu au ki te uru,
E tu ai, e tu ai.
Aka atu au ki te toka,
E tu ai, e tu ai.
Ka huaina te riri ;
Te tawhathiwhati taku kakau
ki te riri.

Ka mohia a Hakitara, e, he hoa riri tenei ope. Ka kiia hakiritia a ki a Te Maiharanui, kia hoki raua ki roto ki te pa. Tae atu ki rei ka whakina e Hakitara ki ka takata, ka ki atu “Kia tupooto! Kia tupooto! He taware tenei!” Ka noho te ope ra e toru ka raki, haramai ki roto ki te pa. Ko Te Pēhi, ko Te Pokaitara, ko Te A takata me etahi atu rakatira. Ka whakatakotoria mai ka matua waho, no te mea kua tutakina ka waha o te pa.

Ka tonono pounemu (*sic*) ratau—ka tikina ka pounemu ; ka whak hawea taua haka ki ka pounemu ; kino atu a ratau korero. Ka ririri waha ratou ki te takata whenua. Na wai ra—i iti, a kua kino raua atu. Ka karaka a Te Pēhi ki tona haka i waho, kia tikina mai ka patua te pa, ara, kia taupokina. Katahi ka mau a Takatahara ki ta patiti, tapahia porotia iho te kaki o Te Pēhi. Na, mate rawa. Ka patupatua ano ona hoa.

Ka whakaeke te ope ra i te pa, kore rawa i taea. Ka haere ratau tae atu ki a ratau mokai i mauria mai ra i Omihi, ka patupatua, matemate. Ka hoki mai ano ki te taupoki i te pa ; ka whawhaitia ka takata o te pa, ka mate ko Te Kiko-tiwaha o taua ope me etahi atu ka whati atu, kare tahi i taea te pa.

Ka tae ki Kaikoura, rokohaka atu ko ka takata e noho ana i reira patupatua iho, ka matemate. Muri iho ka hoki ki Kapiti. Ko te ika o te whawhai ki Kaiapohia ko “Te Niho-makā.”

Tae atu ki Kapiti ka tahuri ki te whakahau i ka wahine ki te taiti whitau hai muka hoko ki Te Pakeha. Taro ake, ka tu te kaupuka Kapane Tuari raua ko Kapane Kooro ki Kapiti. Ka tikina, ka korotia ki te Kapane, kia haere kia tikina a Te Maiharanui, he whitau utu. Ka whakaae taua Kapane. Ka utaina mai e wha tekau takau me Te Rauparaha, me Te Hiko, me etahi atu rakatira o taua iwi. Rere mai te kaupuka ra, ka tu ki Hakaroa. Ka haere te Kapane ki taiti ui ai mehemea kai whea a Te Mai-hara-nui—tona ikoa Pakeha “Kiki Teoti.” Ka kiia atu, kai Wairewa. Katahi ka ki atu ta Kapane, “Hei apopo ka haere ai koutou ki te ki atu, me haramai ia te tiki mai i ana pu, me ona weruweru. Kia tae mai ra ano ia, kawea atu ai ki uta mea ka tae mai ki rawahi o Hakaroa, me tahu ki te ahi hei whakamohio mai.”

Na te kaka mai o te ahi i tetahi raki, ka tikina atu e te mete ma ka i te poti, ka mauria mai ki ruka i te kaupuke. Te taeka mai ano, hopukia, ka hereherea; a mau rawa te here, katahi ano ka huakina te te riu o te kaupuke, ka puta ake ka takata o Kati-Toa ki ruka. uina ake ka haere te ope ra ki uta ki te patu takata; kimi noa, kare hoki i kitea, ha hoki mai ano ki ruka i te kaupuke. Ka hoki te kaupuke. Ka tae ki waho ake o Te Karaka. Ka natia e Te Mai-hara-nui te hoki o tana tamahine, o Ka Roimata, ka mate, ka pakaia atu e ia tona hana ki te moana. Kare hoki ia e pai ma Kati-Toa e patu tana maiti, ekari ma tona rikarika ano ka tika. Ka noho ano raua ko tana wahine ko Te Whē, ka taki. Ka rere te kaupuke ra a ka tu ki apiti; ka tono ka Maori ra kia mauria a Te Mai-hara-nui raua ko Te Whē ki uta; ka ki atu te Kapane, me uta rawa tona kaupuke ki te hitau me te poaka, katahi ka tukuna. Katahi ano ka utaina, ka ki te kaupuke; te kika ka tahi ano ka tukuna nga herehere kia riro i ka Maori. Ka wehe ke te tane i te wahine; ka mauria a Te Mai-hara-nui ki Wai-tohi kaika; ka hui ka iwi katoa o reira, ara, Kati-Toa, Kati-Raukawa, Kati-Awa. Katahi ka tuhuna te ahi, ka hoatu te hamorotu kia wera, ka whakanohoia a Te Mara-hara-nui, katahi ka perohia ona waewae, puta rawa i tetahi rekereke, puta rawa ki tetahi. Kai te kata tonu a Te Mai-hara-nui. Katahi ka herea te rakau e wero i ona waewae ki te taura. Ka hutia a ia ki ruka, ko tona upoko ki ro. Katahi ka okaina tona kaki ki te hamorotu wera, kia taheke ai ona toto. Ka hoatu ma ka pouaru a te haka i mate ra i Kaiapohia inu; ara, a Te Pēhi ma.

Muri iho i tena ka ara mai ano te ope a Kati-Toa raua ko Kati-Raukawa, a Kati-Mutuka, a Kati-Koata, Kati-Rarua, ka haramai ki Kaiapohia, ki te takitaki i te mate o Te Pēhi ma. Ka u mai ki Te Awa, kai ko atu o Waipara; katahi ka haramai ki Kaiapohia. Tae ai ki reira ka taiawhiotia te pa, ka whakaekea, a roa noa atu e whakataua ana, kore rawa kia taea. Katahi ka karia mai te awa hai awenga mai i te ahi, hei tahu i te pa. Katahi ka tatari kia pa mai he au pai hai tahuka. Tatari noa, tatari noa, a kare hoki.

Ka riri a Pureke takata whenua, katahi ka tahuna e ia; he mea ka wera atu ai ko te hoa riri; rokohaka e te huringa o te hau ka toro ai ki te pa, ka wera ke ko te pa. Katahi ano ka putaputa nga takata i waho, ka oma i te ahi katahi ano ka horo a Kaiapohia, ka mau etehi, a patupatua, ka whati mai etahi ki Hakaroa me etahi kaika e tutata tu ana ki reira. Ka haere te ope ra ki Hakaroa me Onawe—he pa. Whakaeke noa, whakaeke noa, kare tahi rawa kia taea. Katahi ka mea atu te ope ra ki a Momo—he whakarauora no te whawhai i Kaiapohia, “Me haere koe ki te pa mea atu ai kai te pai noa iho, kua mutu te riri, kua mau te roko.” Ka hua te haka o te pa he pono,

ka whakapono. Katahi ka whakaae kia tomo te ope ra ki te pa. T
uruka atu ano ki roto, ka rere tonu atu ki te patupatu i ka takata, l
matemate.

Muri iho, ka hoki te ope ra ki Kapiti, ki o ratou kaika.

Takitaro marie, ka whakatika mai ano te taua a Kati-Toa, ka har
mai, a, ka tae mai ki tetahi wahi, ko Parapara-te-hau—ka haere ki
patu putakitaki i reira. Ka tae mai te roko ki a Kai-Tahu, “E ! ten
te ope te haramai nei !” Katahi ka tututia te ope a Kai-Tahu. K
hapu i uru, ko Kati-Kuri, kai Te Rua-hikihiki, Kati-Moki, Kati-Pah
Kati-Tuāhu-riri, hai patu i a Te Rauparaha me tona iwi. Ka haere
ope nei ka tae ki Wai-harakeke, ma ruka i ka waka taua, ka waiho
matua i reira, ka tukuna ko te tapae hei haere ki te titiro. Ka tae
Te Paruparu ka noho i reira. Ko ka rakatira whakahaere, ko T
hawaiki, ko Paitu, ko Makere, ko Haere-roa, ko Karetai, ko Iwi-kau, l
Paora Te Koea, ko Tira-kapiti. Taro ake ka kitea atu e rere mai a
ka waka o te hoa riri. E toru ka waka, me te *poti* kotahi—no
Rauparaha te *poti*.

Katahi ka nohoia atu, rere mai a, ka tau ki Te Paruparu. E ru
ka waka i u, kotahi te poti. Katahi ano ka huakina e Kui-Tahu, l
patua, na ! pau katoa ka takata o ka waka e rua, me o te poti hok
Ka oma a Te Rauparaha, ka kau atu ki waho moana ki te waka e t
mai ra i waho. Ka mate i kona ka rakatira o te ropu tonu o T
Rauparaha ; ara, ko Te Tuki, ko Te Ara-hori, Te Raki-akaaka-nui, m
etahi atu ; ka whati a Kati-Toa. Ka haere a Kai-Tahu, ka eke ki or
waka i te matua o tona ope ; ka mānu ki te whai i te waka i puta ra, l
hoe. Auina ake ka rere, ka hoe, a ka rokohina atu a Te Rauparaha
te wahi e kiia nei e te Pakeha ko Cloudy Bay, ara, i Kakata. Ka u
ope whai ra ki uta, ka whati noa atu te takata-whenua ki tua, ki Opu
ka whawhai i reira, ka pubia mai, ka tu no Kai-Tahu ko Te Waitutu
i tu ki te waewae. Ka pubia mai, ka tu ano ko Ouirā-maomao, ka
ano ko Te Rua-kawhara, ka mate rawa enei tokorua.

Katahi a Kai-Tahu ka tae ki ona waka, ka hoe ra waho, ka u
Oraumoa. E rua ka raki ki reira na, ko Kati-Toa, ko Kati-Raukaw
Kati-Rarua me Kati-Mutuka me etahi atu iwi e hoa ana ki a Kati-To
Ka tu teteahi parekura. Tetahi parekura nui ko tenei ; ko Kai-Ta
ki tetahi pito o te one, ko Kati-Toa me ona hoa ki tetahi pito
tua o tetahi kurae. Ka kakari i kona, ka mate i kona i
Kai-Tahu ka rakatira o Kati-Mutuka, o Kati-Awa, o Kati-Toa, o Ka
Raukawa. Te hapu i pau i taua parekura, ko Kati-Mutuka. He r
noa atu o te taha ki a Te Rauparaha i mate. Kare tahi i maha o K
Tahu. Ka pau ka paura me ka mata a Kai-Tahu, ka mea ki te ho
mai. Ka whai mai a Te Rauparaha ; he po taua wa ; ka awatea
kitea atu e whai mai ana ; katahi ano ha hurihia atu ka waka l

awhai raua i waho i te moana. Te kiteka mai o Kati-Toa, ka mau, ka huri ka waka, ka whati, hoki atu ana ki tona takiwa, ki piti. Ka hoki mai a Kai-Tahu, ka mutu tena whawhai.

Muri iho ano, ka tututia ano e Kai-Tahu tana ope taua hei patu i a Kati-Toa ma. Ka rewa i konei e wha rau, neke atu pea. No Muri, no mea wahi, a tae atu ki Kaiapohia. Ka hoe te ope ra a, ka tae Cloudy Bay; pono tou atu ko tetahi poti Pakeha me a ratau wahine, e tiaki ana i a ratou hinu *weera*, ara na Tieke Kaka aua hinu. Ka patua ka wahine Maori, tukuna ana kia haere ana ka tane. Ka rewa ka whaka ra a, ka tae ki Oraumoa; kaore he takata; ka rere ano Te Awa-iti, ki Okukari, kaore he takata. Auina ake, ka hoe ano, ka hoki ki tetahi poti Pakeha, he Maori ano i ruka, ko Rakikopika te waka, ka matakau te poti ra, ka whaia, kare tahi i mau. Ka rere te waka na, tai atu ki Kapiti, ka kiia atu, "E! tenei a Kai-Tahu!" Ka hoki atu te iwi ra. Ka noho a Kai-Tahu, 250 i noho ki te Awa-iti, 250 i Totara-nui, ki te takiwa o Picton. I neke atu pea i te rua marama noho ana ki te tatari ki ona hoa-riri; no te koreka e tae mai.

I taua wa, kai te runaka ka rakatira o te taha ki a Te Rauparaha, a Te Hiko, Te Rere-tawhakawhaka, Tukia, Nohorua, Te Hawe, Te Hata, Te Haupiki, Uri-whenua, Te Rakiahaeta, kia houhia te roko; ka take, kia toe ai ratau i te kaha o tena iwi ki te whawhai.

Ka hoki a Kai-Tahu: Te hokika mai ka wehe a Taiaroa, ka haere te patu i a Rakitane i Wairau. E rua tekau ka takata i riro i a ia. Ka hoki Rakitane e noho takitahi ana i te takiwa of Wairau. Ka patua i a Rakitane ka tane, tokowha ka wahine, tokorua ka tamariki.

Ka tae mai te matua o te ope o Kai-Tahu ki Omihi. Ka wehea e te ope, tetahi wahaka ki a ia, hei noho atu i reira me kore ai haramai te hoa riri, ara, a Kati-Toa ma. Ka noho ia me tana ope i a ia, ko te rahika o te ope ka hoki mai ki o ratou kaika. Tatari noa i a Haereroa, a, e rima pea ka marama i reira, kaore tahi hoki i tae mai Te Rauparaha; heoti, ka hoki mai ia ki tona kaika.

Muri mai ka tonoa mai e Kati-Toa, e ona hoa, a Monu, a Kaukau, a Te Tau, he herehere i riro atu i te whawhai i Kaiapohia. Ka tae ki ki ka takiwa o Kai-Tahu tono ai kia mutu te whawhai—kia houhia ki te roko. Ka haere a, ka tae ki Otakou, ka korero i reira, a hoki ka whakaae a Kai-Tahu—ka tukuna ona rakatira ko Whakakaua ko Tutawhia hei kawae i te mauka-roko ki a Kati-Toa. Ka mau i a ia te roko.

Heoi, i muri iho i tena, katahi ka tohe ano etahi rakatira o taua, a Te Puoho, a Pou, a Te Wahapiro, kia haramai ano ratau ki te takamatau i a Kai-Tahu, ki te tako whenua hoki. Ka whakataka i ratau ka haramai ma uta, a, ka tae mai ki Whakaea ka rokohaka i te huka mahi tuna i reira ka hopuhopukina. Kai te riteka o te ope ki Mataura katahi ano ka makere ki te Tai Rawhiti, ara, ki te

taha-moana. Ka haere tonu te ope ka tae ki Tuturau, ka noho i reira. Ka tae te roko ki Ruapuke ki a Tu-hawaiki, ki a Haereroa, ki a Takatahara me etahi atu toa o Kai-Tahu, ka maraka mai te taua, rere mai ka u ki Taikonui, ka waiho ka waka i reira, ka haramai uta, rokohaka mai a Kati-Toa me Puoho, me ona hoa i reira taiaimotia, ka huakina, ka hika a Kati-Toa, ka patupatua, pau katoa kaore tahi e morehu, he ruarua noa nei ka morehu i whakarauoratia.

Heoi ko te whawhai mutuka tenei a Kati-Tahu me Kati-Toa. I Kai-Tahu i toa, ko Kati-Toa i mate.

THE WARS OF KAI-TAHU (NGAI-TAHU) WITH KATI-TOA (NGATI-TOA).

Dictated by TAARE WETERE TE KĀHU TO TAARE PARATA.

[The following account of the Ngati-Toa raids to the South Island of New Zealand is from the side of those who suffered so severely at the hands of the Rauparaha. Many accounts from the other side—the Ngati-Toa—have been published, but none from the Ngai-Tahu side. Taare Wetera Te Kāhu of Waitangi is one of the very few survivors of those times, and it therefore seems so important to place on record his story of these wars, which took place in the earlier years of the nineteenth century. The original narrative is expressed in the Ngai-Tahu dialect, which replaces the North Island “ng” with the “k.”—EDITOR.]

TRANSLATION.

THE cause of the commencement of the troubles between the Ngai-Tahu* and Ngati-Toa tribes was the debauching of Rangi-haeata's wife—Topeora—by Kekereku,† of the Ngati-Kahungunu tribe, who was related to Ngai-Tahu.

After the offence was committed, Kerekeku was followed up in order that he might be killed for his sin; he fled to Te Wai-pounamu (sic), or South Island, from Otaki. When he arrived at Kai-koura, he said to the people of that place: “Behold! Tu-te-pakihi-rangi and the Te Ao-kaiti are coming.” These two men were, like him, related to Ngai-Tahu.‡ The people now all assembled at Otama-a-kura, bey-

* In the translation we give the northern method of spelling the proper names of tribes.—Ed.

† Kekerengu is said to have been killed at the river on the east coast of Marlborough, which now bears his name. He was also closely connected with the practically extinct tribe of Ngati-Ira, that formerly owned the Wellington District.—Ed.

‡ They were both chiefs of Ngati-Kahungunu, of Wairarapa.—Ed.

mihi (a few miles south of Kai-koura), and on the second day of meeting a loud report was heard out at sea like that of a big gun. All thought it was the noise made by the flapper of a whale striking the water. When the people arose in the morning, behold there were the war canoes of Te Rauparaha, floating just outside the landing place; that is, the war-party of Ngati-Toa. The people of the place had no idea they were a hostile party, and therefore they proceeded to take down skids in order to facilitate hauling the canoes ashore, and hastened to assist in dragging them up. Directly the canoes got ashore, the crews turned upon the people of the place and commenced killing them. In consequence of the surprise, some (only) escaped by flight, and were not caught. As for the others—the Ngati-Kahungunu, *i.e.*, the people of Kekerekū—they well knew that this was a war-party, and consequently took flight at once and escaped. The war-party remained there some time engaged in securing slaves. After a time they inquired of the slaves about *pounamu*, or green jade, to which the reply was: “Yes! there is plenty at Kai-apohia.”* Then the *taua* embarked and came on to Kai-apohia, and encamped on this (south) side of the *pa*. They then called for Hakitara—who was from Nga-Puhi—and for Te Mai-tara-nui,† of Ngai-Tahu, to come forth out of the *pa* to the *taua*. So they both went, and shortly after Te Rauparaha stood up to make his deceitful speech, and sang his *haka*, or war-song:—

I turn me to the west,
 There stands! there stands!
 I turn me to the south,
 There stands! there stands!
 War will be commenced,
 My weapon will not be fractured
 In the war.

Hakitara at once knew that this party meant war, and he whispered to Te Mai-hara-nui that they had better return to the *pa*. On arrival they disclosed their suspicions to the people, Hakitara saying: “Be cautious! be on your guard! this is a snare!” The *taua* remained there three days, and then some of them came into the *pa*—Te Pēhi, Te Pokai-tara, Te Ara-takata and other chiefs—whilst the companies of the *taua* were arranged outside, the gate of the *pa* being closed.

They asked for *pou-namu*; some was brought, but those people despised the *pou-namu* with angry words; they quarrelled with the

* Kai-apohia *pa* is not far from the modern town of Kai-apoi, which name is a corruption of the original Maori one.—ED.

† The writer of the original paper spells this name as above all through, but it more correct to spell it Tama-i-hara-nui.—ED.

people of the place about it. After a time it became serious, and Te Pēhi called out to the people outside the *pa* to come and attack it—that is, assault it. Then Takata-hara seized his tomahawk and cut off Te Pēhi's head and killed him. His friends also were killed.

The war-party (of Ngati-Toa) now assaulted the *pa*, but failed to take it, so they retired to where their prisoners were that had been taken at Omihi and killed many of them. After this they returned to the assault of the *pa*, but were strongly opposed by the people of the *pa*, who killed Te Kiko-tiwha and others of the *taua*. On this the *taua* retreated, as they could not take the *pa*.

On the arrival of the *taua* at Kai-koura, they found there some of the people of that place, whom they killed. After this the party returned to Kapiti—their home.

The name given to this campaign at Kai-apohia is “Te Niho-makā (The Barracouta's Tooth).”*

On the arrival of Ngati-Toa at Kapiti, they turned their attention to ordering their women to prepare large quantities of *muka* (prepare flax) for sale to the white traders. Not long after the ship of Captain Stewart, and that of Captain “Kooro” anchored at Kapiti. An arrangement was then made between Ngati-Toa and Captain Stewart to “fetch” Te Mai-tara-nui, the payment to be in *muka*. The Captain consented, and then forty men, under Te Rauparaha, Te Hiko and other chiefs of that tribe, embarked on the vessel. They sailed away and came to Hakaroa,† where the Captain went ashore to ask where Te Mai-tara-nui was—his *Pakeha* name was “King George.” He was told that he was at Wairewa,‡ on which the Captain said, “To-morrow some of you must go and tell him to come and fetch his guns and garments we have for him, and when he arrives they will be taken ashore. On his arrival at the water's edge, let a fire be lighted as a signal.”

When, a few days after, the fire was seen burning in the spot indicated, he (Te Mai-tara-nui) was fetched by the mate in the ship's boat and taken on board. As soon as he arrived he was caught and bound, and as soon as his lashings were fast the hatches of the hold were opened and all the men of Ngati-Toa were disclosed. Next morning the party went ashore to kill the inhabitants, but they searched in vain, and had to return on board unsuccessful. The vessel now returned north, and when off Te Karaka (Cape Campbell) Te Mai-tara-nui strangled his daughter, Ka Roimata (Nga-Roimata).

* Our author does not give the origin of this term. It will be explained when we deal at length with Te Rauparaha's campaigns.—ED.

† Called by white people Akaroa, but it is stated in other accounts that the vessel anchored in one of the southern bays of Port Cooper.—ED.

‡ Wairewa, south side of Banks Peninsula, a few miles from Akaroa.—ED.

the tears), who thus died, and then he threw her body over board. He was not willing that Ngati-Toa should have the pleasure of killing her, but his doing so was correct, according to Maori custom. Then he and his wife (Te Whē) sat down and lamented their daughter.

The vessel sailed on, and finally anchored at Kapiti, where the Maoris urged that Te Mai-tara-nui and Te Whē should be taken ashore, but the Captain insisted that his vessel should first be laden with *muka* and pigs before he gave them up. So the ship was laden up, and then the prisoners were given up to the Maoris.* The husband and wife were then separated, Te Mai-tara-nui being taken to Vai-tohi village, where all the tribes of that place assembled, *i.e.*, Ngati-Toa, Ngati-Raukawa, and Ngati-Awa. A fire was then lighted and a ramrod heated therein, Te Mai-tara-nui was then brought and his feet pierced with the rod from side to side. At this Te Mai-tara-nui only laughed. Then the wood (*sic*) that pierced his feet was made fast to a rope, and he was hauled up so that his head hung downwards. His throat was now pierced by the heated ramrod, so that the blood might flow, which was given to the widows of Te Pēhi and others killed at Kai-apohia to drink.

After this arose the war-party of Ngati-Toa, Ngati-Raukawa, Ngati-Mutunga, Ngati-Koata, and Ngati-Rarua, and came down to Kai-apohia to avenge the death of Te Pēhi and others. They landed at Te Kawa, beyond (north of) Waipara, and thence came overland to Kai-apohia, where they surrounded the *pa*. They assaulted it, trying many times, but failed to take it. Then they dug a sap up to the *pa* along which to bring fire material to burn the *pa*, and then waited for a fair wind to set light to it. They waited, and waited, but the wind changed not.

Pureke, of the people of the *pa*, got angry at the delay, and he himself set fire to the brush, fern, etc., in order that the besiegers themselves might be burnt, but just at that very time the wind changed, and the fire spread to the *pa*, which was burnt instead. Those in the *pa* then fled from the flames, and Kai-apohia fell. Many were caught and killed, and others escaped to Hakaroa and other settlements near there.

The hostile *taua* then followed the fugitives to Hakaroa and Onawe,† a *pa* there, which they besieged, but failed to take. Some of the *taua* then said to Momo, who was a prisoner taken by them at

* This is a translation of Te Kāhu's narrative, but we believe it to be the case that Captain Stewart got little or none of his promised cargo, having in fact to 'cut and run' for fear the other whalers and traders anchored there might attack him for his villainy. He had also to flee from Sydney to escape trial there, and was lost at sea with all hands. This was in December, 1831.—Ed.

† Onawe is on the peninsula jutting out into Akaroa Harbour.—Ed.

Kai-apohia : " You must go to the *pa* and say that all is now well, war has ceased, and peace is made." The people of the *pa* thought this was the truth and believed it, and so consented to the enemy entering the *pa*. As soon as this was accomplished, the *taua* commenced a massacre, and many were killed.

After this the war-party returned to their homes at Kapiti.

Some time after the above, a *taua* of Ngati-Toa arose and came to a certain place called Parapara-te-hau (Ka-para-te-hau, near Awatere River, Marlborough), where they went to catch *putakitaki*, or Paradise ducks. The news of this expedition reached Ngai-Tahu : " O ! here is a *taua* coming ! " so they collected a force, the tribes forming it being Ngati-Kuri, of Te Rua-hikihiki, Ngati-Moki, Ngati-Pahi, Ngati-Tuahu, riri, who were to attack Te Rauparaha and his people. This force came up the coast as far as Wai-harakeke (just opposite the Flaxbourne Station, near Cape Campbell) in their war canoes, and there left the main body, whilst a small force went on to Te Paruparu to reconnoitre. The chiefs of this party were Tu-hawaiki, Paitu, Makere, Haere-roa, Karetai, Iwi-kau, Paora Te Koea, and Tirā-kapiti. It was not long before they saw the canoes of the enemy approaching ; there were three canoes and a boat, in which latter was Te Rauparaha.

An ambush was now laid, whilst the canoes came on and landed at Te Paruparu. Two canoes and the boat landed. Ngai-Tahu now rushed out upon their enemies and slew them. All the men in the canoes and boat were caught except Te Rauparaha, who swam off to the canoe waiting outside. Some chiefs of Te Rauparaha's own particular tribe were killed there, *i.e.*, Te Tuki, Te Ara-hori, Te Raki, akaaka-nui and others, whilst others of Ngati-Toa fled. Ngai-Tahu now returned to the main body, and taking to their canoes followed in chase of the single canoe that had escaped. Next morning they overtook Te Rau-paraha at the place called by *Pakehas* Cloudy Bay, or Kakata. When the chase landed, the people of the place fled over the hills to Opuā, where they made a stand and fought, shooting in the leg Wai-tutu, of Ngai-Tahu, whilst Ouirā-maomao and Te Rua-kawharā were shot dead.

Ngai-Tahu now took to their canoes and paddled outside (*via* Tor Channel) to Oraunua. Two days were they camped there when Ngati-Toa, Ngati-Raukawa, Ngati-Rarua, and Ngati-Mutunga, all allies of Ngati-Toa, appeared. A battle was then fought ; this was a great battle. Ngai-Tahu were at one end of the beach, Ngati-Toa and their allies just over a point beyond. There they fought, and Ngai-Tahu killed many chiefs of the allies, Ngati-Mutunga suffering especially. A very great many on Te Rauparaha's side were killed, but very few of that of Ngai-Tahu. When the powder and ball of Ngai-Tahu was exhausted, they concluded to retire, but were pursued by Te Rauparaha.

This was at night, and at daylight the pursuers were seen following. The Ngai-Tahu canoes were turned round with the intention of fighting the enemy at sea, but when Ngati-Toa saw this they were afraid; they turned about and fled to their own district of Kapiti, and Ngai-Tahu returned home, which ended that campaign.

Subsequently to the above, Ngai-Tahu again raised a *taua* to fight against Ngati-Toa. It was composed of 400 men (probably 400 *topu* or 800) or more, and they came from Murihiku (Southland), and other places up to Kai-apohia. The *taua* went by water to Cloudy Bay, where they found a boat of *Pakehas* and their Maori wives engaged in cooking after their whale oil, which belonged to "Tieke Kaka." The Maori women were killed, but their husbands allowed to go free. Thence the fleet went on to Oraumoa, in Tory Channel, but no one was there; then on to Te Awa-iti (the old whaling station north side of Tory Channel) and to Okukari, but there were no people there either. Next morning they paddled on, and met a *Pakeha* boat with a Maori named Te Raki-kopika on board; they made off through fear, and were chased, but not caught. The boat went on, across Cook's Straits, to Kapiti, and raised the alarm: "O! here are Ngai-Tahu!" which frightened the people there. Ngai-Tahu now remained there—50 at Te Awa-iti, 250 at Totara-nui, in the Picton district (*i.e.*, Queen Charlotte Sound). It was probably over two months that they remained there waiting for their enemies, who never came.

At this time the chiefs of Te Rauparaha's side—Te Hiko, Te Rere-awhakawhaka, Tukia, Nohorua, Te Hawe, Tuhata, Te Hau-piki, Uri-whenua, Te Raki-haeata—were consulting as to making peace, the reason being that some of them should be saved from Ngai-Tahu, because at this time they had seen the power of that people in war.

Ngai-Tahu therefore returned home, and on the way Taiaroa separated from the others and proceeded to kill the Raki-tane people of Wairau (Blenheim, etc.). Twenty people were captured by him; the Raki-tane were living separately in small numbers in the Wairau district. Of these, five men, four women and two children were killed.

When the main body of Ngai-Tahu reached Omihi, Haereroa divided the party, one division remaining with him there in case the enemy—Ngati-Toa—should come, whilst most of the people returned to their homes. Haereroa waited in vain for five months, but Te Rauparaha never appeared, so he came back to his own home.

After this Ngati-Toa sent their friends Momo, Kaukau, and Paora-Tau, who were prisoners captured at Kai-apohia, to the districts of Ngai-Tahu, asking that fighting might cease and peace be made. They came on to Otakou (Otago) and said their say, to which Ngai-

Tahu consented, and sent back two of their chiefs—Whakaka and Tu-tawhia to carry the peace-making to Ngati-Toa. Then was peace made.

But even after this certain chiefs of those tribes—Te Puoho, Po and Wahapiro—decided to again try Ngai-Tahu, and to take some of their lands. They arose, and came overland till they reached Whakae (the river called by white people Wakaia, which joins the Mataura a few miles north of Gore), where they found some people catching eels whom they caught. When they got opposite Mataura they descended to the sea-side, and proceeded on to Tukurau, and there camped.* The news of this expedition reached those at Rua-puke Island, where were Tu-hawaiki, Haereroa, Takata-hara and other braves of Ngai-Tahu. Their war-party arose, and crossing over landed at Taiko-nui, where they left their canoes and came on by land and surprised Ngati-Toa with Te Puoho and his companions, whom they surrounded, and killed nearly the whole of them, very few being saved as prisoners.

Enough! This was the last fight of Ngai-Tahu with Ngati-Toa and Ngai-Tahu were victors, Ngati-Toa being defeated.

* There is some confusion and certain omissions in the author's narrative of Te Puoho's expedition. It started from Massacre Bay and proceeded by way of the West Coast, subduing the Ngai-Tahu inhabitants of Westland, and then traversed the Haast's Pass route to Lake Wanaka, and so on to Tukurau, which is near the present site of Gore, and here the party was slain by Ngai-Tahu, but they were never near the sea as the author says, nor was Te Puoho a member of Ngati-Toa tribe, but of Te Ati-Awa. It is probable that the author's scribe has not clearly caught the matter dictated to him, for Te Kāhu would not make such a mistake as that.—ED.



THE VIGESIMAL SYSTEM OF ENUMERATION.

CYRUS THOMAS.

Professor Thomas sends us the following extract from "The American Anthropologist," and asks for any information on the subject so far as Polynesia is concerned. Perhaps our members will communicate any notes they may have collected on the subject. We think, but are not sure, that the Maori *tekau* now used for ten formerly represented twenty, *ngahuru* standing for ten. In either case the *topu* system of counting, *i.e.*, by twos, would make the ten really equal twenty.—EDITORS.]

AS the vigesimal system is a factor of considerable importance in the study of the ancient civilisation of Mexico and Central America, especially in regard to the native calendar of those regions, it is interesting to know to what extent this system of enumeration has prevailed in other parts of the world. As a step toward bringing together the data on this subject, the writer presents the following notes:

Although, as is well known, the people of Malaysia* and south-eastern Asia use the decimal system, yet there are some indications that the vigesimal system was formerly in use, at least at one point, in the latter region. Aymonier discovered, by an examination of the inscriptions at Bakou and Loley in Cambodia, an account of which is published in the *Journal Asiatique* for 1883, evidence of two systems of enumeration; one of these, which appeared to be the most recent and generally used, the decimal system; the other and more ancient, the vigesimal system. The examples he gives in the original characters make this so clear as to leave no doubt on the point. There are characters for each of the nine digits, for 20 and for 100. The character for 20 is distinct, and not two tens. In order to indicate 37, there is, first, the character for 20, then for 10, and last for 7. The 30 is two twenties; 50, two twenties and ten; 60, three twenties; 70, four twenties; 98 is four twenties, ten, and eight; for 384, three hundreds, four twenties, and four. A mingling of the two systems is apparent in some of the examples given by Aymonier, but the evidence

* And Polynesia,

of the ancient vigesimal system is too clear and distinct to permit of doubt.

Whether further evidence on this point has been obtained from the ruins of Cambodia the writer is unable to say, as he has not had access to the most recent publications on this subject. There are, however, a few facts which indicate the use of the vigesimal system in ancient times in Malaysia or south-eastern Asia, or both.

Although the Malayo-Polynesian question is still considerably tangled, it is generally admitted that both the language and the people of Polynesia were derived from the region of Malaysia and Farther India. It is therefore legitimate to look to Polynesia for echoes of the customs of the pristine home. According to A. Featherman (*Oceano-Melanesians*), the Marquesans, although using the decimal system, denoted "twenty" by a specific word, all the rest of the numbers being "compounded from ten and twenty with a multiple unit." The Nukahivas, of the New Marquesas group, "have specific words for the units and ten, for twenty, for forty, for four hundred, and four thousand; all the other numerals are compounded of these with the aid of ten and the units." Thus *tekan-onohuu*, 20 plus 10 equal 30; *etahitouha*, 1 by 40; *na-touha*, 2 by 40 equal 80; *tou-ao'*, 3 by 400 equal 1,200, &c. According to the same authority the Hawaiian system of numeration is decimal, but progresses by forties. There are specific words for the units and ten; eleven is expressed by ten and one over; for 76 they would say 40, 20, 10, and six, and thus the numbers are counted by forties to four hundred, for which there exists a specific word. In this manner the numbers are expressed by the addition of intervening fractional numbers as high as four thousand and four hundred thousand, each of which is denoted by a specific word."* These facts apparently indicate a primary vigesimal system. John Crawford also came to the conclusion that there was an older numeral system once in use in Polynesia.

The Maya method of enumeration was very similar to that of the Polynesian nations mentioned. The numbers from one to eleven had specific names, but from twelve to nineteen by the addition of units to ten. There was a specific name for twenty, for four hundred, and for eight thousand. The intermediate numbers from twenty to four hundred are formed mostly by twenty as the multiple, and units, though there was not entire uniformity in this respect; from four hundred to eight thousand progress was made by four hundred as the multiple; yet there is evidence in several places of the use of ten as a multiple. It is apparent, however, in the codices that the count was by units to five, and then by fives to twenty, precisely as stated by Landa.

* See also Transactions American Ethnological Society, vol. II., 229.

OBITUARY.

WITH much regret we notice the death of one of our members, the Rev. James Chalmers, under circumstances which render his loss all the more melancholy. Whilst prosecuting his duties as one of the Missionaries of New Guinea, he was barbarously murdered by the natives of Anawida, on the Aird River, together with a fellow-Missionary and twelve native assistants, on the 8th April, 1901.

Mr. Chalmers had been laboring amongst the New Guinea Natives for twenty-three years, and had been remarkably successful in extending a knowledge of Christianity and the good works that follow in its train. He had remarkable influence amongst the natives in all the different parts where he has been stationed. The natives of Rarotonga still speak with affection of Tamati, as they call him. Mr. Chalmers was well known also as an explorer in New Guinea, and has added largely to our knowledge of that country, more especially in early days before the declaration of the British protectorate. Much of his geographical work is related in two of his books: "Work and Adventure in New Guinea" (1885), and "Pioneering in New Guinea" (1887). His loss will be much felt wherever he was known.

We also regret to notice the death at Rarotonga on the 12th June, 1901, of our Corresponding Member, Mr. Henry Nicholas, who had been a resident of that Island over thirty years. Several of his translations of Rarotonga papers have appeared in this Journal. Mr. Nicholas spoke the language like a native, and was much liked by them.

NOTES AND QUERIES

[136] Old Marlborough.

We observe that Mr. T. Lindsay Buick, of Palmerston North (late M.H.R. for Marlborough), has recently published a very interesting work, entitled "Old Marlborough," in which he traces the history of that Province of New Zealand from the earliest times. With great pleasure, we notice that Mr. Buick is not one of those who thinks the history of New Zealand commenced with the advent of the white man. He gives at considerable length the story of the native occupation of Aropawa (which is the general name given to the north end of the Middle Island), and treats at length of the early inhabitants, or "Pit Dwellers"—first brought to light by our fellow member, Mr. J. Rutland. Mr. Buick is inclined to identify these people with the Morioris of the Chatham Islands, in which he is probably right; but, at the same time, the subject is open to doubt. Owing to the massacre at various times of all the original inhabitants of those parts, no traditional history has come down to us, as is the case in most other parts of New Zealand. We are therefore left to speculation for the early history of Marlborough. We must also compliment Mr. Buick on his capital geological description of the Province—which he aptly terms, "Divine Architecture." It is given in concise and very clear wording, not overladen with technical detail, but just such as the general reader requires and which every inhabitant of Marlborough should be acquainted with. We can strongly recommend Mr. Buick's book to our members. It is published by Hart & Keeling, Palmerston North—is well illustrated and printed, and quite worth the price (12/6).—EDITORS.

[137] Traditions of Tasman's Visit.

So far as I am aware, there are no traditions extant, or at any rate that have been published, relating to Tasman's visit to the Middle Island of New Zealand in 1642. The reason of this is obvious; for at the time his two ships anchored in Massacre Bay, that part of the country was occupied by the Ngati-Tu-mata-kokiri tribe, which has since disappeared, owing to the conquest of their country by the Ati-awa tribes in the early years of the nineteenth century. The following meagre item, therefore, is worth placing on record:—Two years ago, Mr. James Mackay, the well-known native agent, who spent many years amongst the natives of Massacre Bay and the West Coast of the Middle Island, told me the following: Some time before the year 1859, when Mr. Mackay lived at Taitapu, or Golden Bay (the Massacre Bay of Tasman), he heard from a slave of Tama-i-hengia's (of Ngati-Toa), who was a member of the Ngati-Tu-mata-kokiri tribe, that his (the slave's) grandfather was, with others, blown away from the Taranaki coast whilst out fishing during a gale. The canoe, with ten bodies in it, was found drifted ashore on the north head of West Whanganui Harbour, at Nikonui, his grandfather alone being alive. He was found by a Ngati-Tu-mata-kokiri woman, who took him to a fire, and by her efforts brought the man back to life, as it were. The other bodies were eaten by Ngati-Tu-mata-kokiri. The woman took this man as her husband, and their grandson was Mr. Mackay's informant. He told Mr. Mackay that a few of the Ngati-Tu-mata-kokiri still lived at that time at Croisilles, or Whangarae, and on a later occasion Mr. Mackay had an opportunity of visiting these people. When he asked them if they had ever heard or seen of white men in former days, they replied that their ancestors had, and that they had killed some of them who came in a ship to Whanawhana (near Separation Point). This occurred a very long time ago. No doubt this was Tasman's visit on the occasion when he discovered (*i.e.*, he was the first white man to discover) New Zealand.—S. PERCY SMITH.



TRANSACTIONS AND PROCEEDINGS

POLYNESIAN SOCIETY.

A MEETING of the Council was held at New Plymouth on the 23rd July, when several letters were discussed and dealt with, and the following new member elected :—

329 Dr. Maui Pomare, Health Department, Wellington.

The Secretaries reported that the Library was now housed at the Borough Council Office in closed book cases, thanks to the permission given by the Mayor and Borough Council.

The following list of Exchanges, &c., was received :—

- 1072-4 *Na Mata, Fiji*. February to April, 1901
1075 *O le Sulu Samoa*. March, 1901
1076-7-8 *The Geographical Journal*. Nov., 1900; Jan., Feb., April, 1901
1079-80-81 *La Géographie*. Oct., Dec., 1900; March, 1901
1082-3-4 *Journal Royal Colonial Institute*. Jan., Feb., April, 1901
1085-6 *Notulen van de Algemeene en Bestuurs Vergaderingen*. Deel xxxvii. and xxxviii.
1087-88 *Tidschrift voor Indische Taal-, Land-, en Volkenkunde*. Deel xlii., 1 and 2. Deel xliii., 1
1089 *Plakaatboek, 1602-1811*. Vol. xvii.
1090-91 *The Science of Man*. Dec., 1900; March, April, 1901
1092 *Laolita i sese Taola, Bataviaasch Genootschap*. Deel li., 2nd Stuk
1093 *Bulletins de la Société Neuchateloise de Géographie*. Tome xii., 1900
1094 *Table Générale des publications de la Société d'Anthropologie de Paris*
1095 *Transactions of the Canadian Institute*. 11 & 12 Dec., 1900
1096 *Boletín de la Real Academia de Ciencias Y Artes de Barcelona*. Vol. i., No. 26.
1097-8-9-1100 *Mittheilungen der Anthropologischen Gesellschaft in Wien*. Band xxviii.—1, 2, 3, 4. Band xxix.—5.
1101 *Notulen van de Algemeene, &c., Bataviaasch Genootschap*. Deel xxxviii.—1
1102 *Journal of the Asiatic Society of Bengal*. Vol. lxix. Part 1, No. 1, 1900
1103 *The Tokyo Imperial University Calendar*. 1900
1104 *Journal of the Anthropological Inst. of Great Britain*. Vol. xxix., Nos. 3 and 4
1105 *Occasional Papers, Bernice Pauahi Bishop Museum*. Vol. i, No. 2.

- 1106 *The Queen's Quarterly*. Vol. viii.—2. October, 1900.
- 1107 *Fauna Hawaiiensis*. Vol. ii., Part 4
- 1108-9-10 *Revue de l'Ecole d'Anthropologie*. Aug., Sept., 1900; Jan., 1900
- 1111 *Proceedings of the Canadian Institute*. Vol. ii., Part 4
- 1112-13 *Records of the Australian Museum*. Vol. iii.—8. Vol. iv.—1.
- 1114 *Queensland Geographical Journal*. Vol. xv.
- 1115 *An Old Indian Village*. Augustina Library Publications. No. 2
- 1116 *Public Morals*. J. Ashcroft
- 1117 *Royal Geographical Society of Australasia* (Victoria). Vol. xviii.—2
- 1118 *Nómina del Personal Académico, Real Academia de Ciencias Y Artes, Barcelona*, 1901
- 1119 *China and the Far Eastern Question*. R.G.S. Australia, Adelaide, 1900
- 1120 *Journal of the Royal Colonial Institute*. March, 1901
- 1121-2 *Revue de l'École d'Anthropologie de Paris*. Feb. and March, 1901
- 1123 *Tijdschrift voor Indische Taal-Land-en Volkenkunde*. Deel xliii., 3 and 4
- 1124-25 *La Géographie, Paris*. Feb., March, 1901
- 1126 *Archivio per L'Anthropologia*. Florence. Vol. xxx., Nos. 1 and 2
- 1127 *Journal of the Anthropological Institute of Great Britain*. Vol. xxx., Jan. to June, 1900
- 1128 *The Geographical Journal*. March, 1900
- 1129 *Seventh Annual Report Hawaiian Historical Society*
- 1130 *La Géographie*. April, 1901
- 1131 *Eighth Annual Report Hawaiian Historical Society*. 1900
- 1132 *Nests and Eggs of Australian Birds*. Australian Museum, Sydney. Special Catalogue, No. 1
- 1133 *The American Antiquarian*. Vol. xxii., No. 5
- 1134 *Journal of the Royal Colonial Institute*. April, 1901
- 1135 *The Queen's Quarterly*. April, 1901
- 1136 *The Geographical Journal*. May, 1901
- 1137 *Na Mata, Fiji*. May, 1901
- 1138 *Boletín de la Real Academia de Ciencias Y Artes, Barcelona*. Vol. i., No 28 (Tercera época)
- 1139-1143 *Mittheilungen der Anthropologischen Gesellschaft in Wien*. Band xxix., heft. 4, 6. Band xxx., heft. 1, 2, 3.
- 1144 *La Géographie*. May, 1901
- 1145-6 *North Queensland Ethnography*. W. E. Roth. Bull. Nos. 1 and 2
- 1147 *The Geographical Journal*. June, 1901
- 1148 *Journal Royal Colonial Institute*. June, 1901
- 1149 *What Happened at Suwarrow Island*. W. Churchill.



TE WHANGA-NUI-A-TARA.

WELLINGTON IN PRE-PAKEHA DAYS.

BY ELSDON BEST.

[This paper has already appeared in the columns of the *New Zealand Mail*, of Wellington, in 1894, but it is considered to be of such value as an historical document that it has been decided to reprint it in our JOURNAL, whose readers will probably appreciate it more in this form than in that of a newspaper.—EDITORS.]

HERE is a wide difference between the results of the conquest of a people in these modern times and in the remote period when the mighty empires of Egypt and Assyria, of Chaldea and Persia, were striving for supremacy in the ancient world. At that time the religion, mythology, and folk-lore of the conquered race almost invariably became mixed with those of the conquerors, being usually altered to a certain extent by the latter, to adapt them to their own modes of thought or linguistic peculiarities, but still having a great effect on their own system. The conquest of the Accadians by the Semites would appear to be an extreme instance of this influence, inasmuch as the latter people, though imposing their language on the descendants of the Fish God, borrowed from them their religion, mythology, and traditions. In later times, however, each people would seem to preserve their own beliefs, and in the event of one being destroyed by another, their old-time knowledge dies with them, unless placed on record by some enthusiastic anthropologist. The difference in these results is probably to be accounted for by the wide dissemination of the art of written language in modern times, which art, by preserving ancient history and creeds, and keeping such continually before the eyes of a people, enabled them to retain their former knowledge almost uninfluenced by foreign incidents. At a time when this knowledge was chiefly preserved by oral tradition, such purity was extremely difficult to maintain, and mixtures of various national mythologies, &c., took place, which now present many difficulties to those engaged in the tracing of their origin.

When a civilised race is brought in contact with another in a low state of culture, there is a great tendency among the former to despise and look down upon the simpler beliefs and traditions of the lower race. We are apt to forget the lessons we have learnt from our own historical- and folk-lore, and how much there is to be gleaned from such things in regard to that most interesting and instructive subject, the development of a race.

Thus, when the English pioneers of this land migrated from their far northern homes and located themselves in New Zealand, they brought with them not only the knowledge of their history and intellectual development, but also many reminiscences of their ancient beliefs, mythological and otherwise, which are preserved by written language for the edification of children—and anthropologists. For thus it is that the man learns from the child, even as a people advanced in civilisation learns much from those in a lower grade of culture.

We often hear the remark made that this new home of our English-speaking people has no aboriginal history—that there is nothing to chronicle in regard to the Native race of pre-Pakeha days. But knowing, as I do, the tenacity with which the Maori preserved the history of his tribe, and the intense pride he displayed in handing down from one generation to another the doings of his ancestors, their wars and migrations, their genealogies, mythology, and personal achievements, then am I truly justified in stating that he knows the history of his people as well as it is possible to be conserved by oral teaching. In such a history there is, of course, a strong element of the marvellous, and god-like powers are attributed to men, animals are endowed with the faculty of spoken language, monstrous dragons are supposed to exist in lonely places, and the forests and mountains are peopled with fairies and strange wild creatures. It is the widespread adoption by a people of a facile form of written language that is the most powerful agent in destroying such beliefs, even as it has extinguished the wondrous miracles wrought in former times by saints, tramps, and holy relics. Cheap editions are rapidly forcing the miracle business into “innocuous desuetude.” Those who are inclined to deprecate the ability of a people to preserve their history and literature in this manner, should study the *Iliad*, a colossal composition handed down for many generations, until the adoption and vocalisation of the Phœnician alphabet by the Greeks. As also the *Kalevala*, the great Finnic Epic of 20,000 verses, preserved orally for untold centuries.

Respecting the powers of memory possessed by the Maori, it is but a few weeks since I wrote out from the dictation of an old native many old time traditions, and no less than eighty-eight *waiatas*, or songs,

all of which he remembered perfectly, and even gave me the circumstances connected with them, and the genealogies of many persons named in them. Some months ago I received a bundle of MSS. from an old Ngati-Awa friend containing nearly 150 such *waiatas*, all of them being known and written out by himself. Many proofs might be given as to how the use of a system of written language impairs the retentive powers of the memory.*

The pre-Pakeha history of the Wellington district is not easy to obtain at the present time as there are few descendants of the original people now alive, those who were not killed having been driven from the district during the fifteen years between 1820 and 1835, by the invasion of the warlike tribes of Ngati-Awa and Ngati-Toa. This much, however, is certain, that the shores of Whanganui-a-Tara, or Port Nicholson, and of Porirua, have been inhabited from a very early date. There is no place in the district, however small, no stream or vale, hill or gulch, but bears a native name, and to these names are attached traditions innumerable; tales of war and trouble, of brave deeds and strange beliefs, of old-time folk-lore and weird religious rites; stories of many migrations and tribal calamities and fights fought long ago. These traditional accounts of the Maori extend back into the past for at least four centuries, the tribe who occupied Te Upoko o Te Ika-a-Maui† at the beginning of the 17th century being still in existence, I refer to the Ngai-Tahu of the South Island, which people left Hataitai‡ (Lyall Bay district) for the South somewhere about the middle of the 17th century.

There is, however, a still older history of Whanganui-a-Tara, if we could but collect it; a history of the time when the now extinct Ngati-Mamoe held possession of these lands, and still further back, when the ancestors of the Waitaha passed southwards on their way to the greenstone country. These Waitaha were a numerous tribe who occupied the South Island long before the arrival of the historic canoes from Hawaiki, and were not descended, as is generally supposed, from the Waitaha of the Arawa migration. "Waitaha covered the ground like ants," is an ancient saying in regard to this people which has been handed down. Possibly older than the date of the Waitaha was the time at which the moa roamed over the sand dunes of Hataitai, and left their bones in the Para swamp to puzzle future archæologists.

* We have on record a series of genealogies tracing down the members of a tribe from their original ancestor who flourished thirty-four generations ago in this country, the recital of which before an official court of the colony took the reciter three whole days, and involved the recollection of nearly 700 names with their relation to one another. All this was given in regular sequence and in an order so clear that no mistake could enter.—EDITORS.

† The "Head of the Fish of Maui," a name applied to the south part of the North Island.

‡ Whataitai—EDITORS.

The first man who visited Whanganui-a-Tara, according to Maori tradition, was Kupe, an ancient Polynesian navigator who is credited with the discovery of New Zealand. Kupe crossed the Great Ocean of Kiwa—the Pacific Ocean—from Hawaiki in the canoe Matahourua, and sailing down the west coast of the North Island, he reached Hataitai, in Port Nicholson. He named the Pinnacle Rock at the entrance to Port Nicholson after himself, and the two islands, Ward and Soames, after his two nieces, Makero and Matiu. He then went to Te Matakita-a-Kupe, near Cape Palliser, and from there to Te Matau-a-Maui, by Cape Kidnappers, whence he returned to Te Rimurapa, near Terawhiti.* From that place he crossed Raukawa, or Cook Strait, to the South Island, where he killed the gigantic octopus known as Te Wheke-a-Mutu-rangi. During this expedition he left his two daughters, Mohuia and Tokahaere, at Te Rimurapa, and they sorrowing for his long absence, lacerated themselves after the manner of the Maori, so grievously indeed that the blood ran down the rocky cliff, dyeing it a deep red. "Should any go to seek this blood-red rock, it will not be hidden," saith my informant. And the tall isolated rock at that place is still known as Mohuia, in memory of the daughter of Kupe. Returning by the west coast, Kupe left a token of his visit at Patea (*he taunaha kainga*) and sailed from Hokianga, or Te Hokianga-a-Kupe, for Hawaiki, the traditional home of the Maori race.

The knowledge of this ancient voyager is almost universal among the various tribes of Aotearoa, and the Mua-upoko tribe of Horowhenua claim descent from him.

There is another interesting relic of Kupe's visit to be seen between Taupo and Horopaki, on Porirua Harbour. This relic, which was pointed out to me by the Ngati-Toa people of Takapuahia, is known as Te Punga-o-Matahourua—the Anchor of Matahourua. It is a block of volcanic stone of singular form, with a hole at one angle for the cable to pass through. This hole is round and beautifully formed, being bevelled smoothly off where the strain of the cable would come. If this is the result of the erosive power of water then it is assuredly one of the most singular effects of that power that I have ever seen.

Te Punga-o-Matahourua is treated with great respect by the Maoris, more so, I think, than Te Ahu-o-Turanga, the canoe of Te Rauparaha, now lying at Motuhara, Plimmerton. Or even than Te Ra Makiri, that most sacred of sacred canoes, which lies at Mana Island, and of which it is said that if any hapless individual cuts or

* Te Ra-whiti, or sun-rise, which is a name given by the natives of Queen Charlotte Sound to Captain Cook, and is properly a general name rather than the name of that particular Cape.—Eds.

breaks off even the smallest portion, instantly there arises a most appalling storm, when the flashing lightning and pealing thunder betoken the anger of the gods. "Of course," said my informant on this matter, "this would not occur in the case of a Pakeha, for the gods of the Maori do not possess influence over the white man, and, after all, friend, the Pakehas are a very ordinary people, they have no *mana* like unto the Maori of olden times."

When the soldiers under Major Last were stationed at Paremata in the forties, some vandal among them broke off several pieces of this stone anchor, to the great annoyance of the natives. Shortly afterwards some of the soldiers were drowned in the harbour by the capsizing of a boat. This catastrophe greatly pleased the gentle aboriginal. Thus, Te Kahurangi to the writer: "Think you, friend, that they could have drowned on a calm day by ordinary means? No! it was the anger of the gods at the act of desecration. *Kaitoa!*"

The foregoing is but another link in a long chain of circumstances which have led me to think that if men who are sent to open up communication with native races, or to command an armed force in their midst, were selected not only on account of their physical fitness and skill, but also for the possession of powers of adaptability and those pertaining to the science of anthropology, men who would learn the language of the people among whom they live, and acquire a knowledge of their religious beliefs and superstitions, their customs and mode of thought—how many troubles, quarrels and even wars might be averted by these means. In these new lands many a savage deed has been committed in revenge for acts performed by men who were ignorant of having given offence or transgressed any sacred rule.

Whatonga

TARA

Pehinga-i-te-rangi

Hine-one

Tukupō

Turia

Te Hapai-o-te-rangi

Te Rangi-tuatahi

Te Rae-kau-moana

Tau-i-ao

Te Uri-popo

Pa-te-ika

Te Uri-popo (II.)

Tawha-tahi

Te Ika-a-mau-wawe

Te Whanake, or Taiaha

Kekerengu

Te Mihia-o-te-rangi

Te Ruihi (living)

Te Whanake married Tamai-rangi, referred to in this narrative.

Whanganui-a-Tara, the original name of Port Nicholson, comes from an ancestor of the Ngati-Kahungunu tribe of the Takitumu migration. This Tara lived some 18 generations ago (see margin) and by, or after him, the harbour was named Te Whanganui-a-Tara, or The Great Harbour of Tara, though it was sometimes called Te Wheke-nui-a-Tara and Te Whanganui-a-Roto. A similar name is borne by a spring of fresh water situated close to the Pilot Station in Worsley Bay, which spring was, in olden times, sayeth the legend, surrounded by carved stones (*he mea wha-kairo*). Whether these stones were carved into some form, human or otherwise, or whether they bore marks of a symbolic nature, depo-

ment sayeth not. The old old-time folk-lore asserts this harbour to have been formed by a *taniwha* in very ancient times, and which mythical creature is, in some unknown manner, connected with Mount Victoria—Tangi-te-keu. Another of these *taniwhas* is Mukukai, who is said to live at the mouth of the Wairarapa Lake, and still another is at Oterongo, between Ohiro and Te Rawhiti.

These singular folk-lore stories of the Maori anent the *taniwha*, are an interesting problem to the anthropologist. Whether are these weird tales a local production of some Polynesian Ananias, or whether are they simply localised traditions of some fierce man-destroying creature encountered during their ancient and forgotten sojournings in other lands? It is a mythological axiom that a barbarous people are ever prone to localise a tradition or story. As a recent proof of this may be cited a strange expedition organised by the Ngati-Whakaterere, of Manawatu, some forty years ago. When these people received copies of the Maori edition of Robinson Crusoe (Wellington, 1852), they evolved the brilliant idea that that old wanderer was located on the headwaters of the Manawatu, and therefore did proceed, by divers ways, to explore that country in the hope of discovering a man who had been past the help of rescue parties for some centuries.

But to digress still further. How did the Maori reach this land? In what manner did they discover it, and whence came those early navigators who settled in New Zealand at least 500 years before the present Maori people appeared on these shores? Who and what were the pre-historic race who roamed over the Pacific Ocean long centuries before the Western World was known to Europeans? Whence came they who erected the colossal stone buildings of the Caroline Group, the imperishable temples or forts of Rapa, and the cyclopean *maracs* of many other isles? What restless race was that which spread itself over such a vast extent of ocean and left a people speaking one language from Madagascar to Easter Island and from Hawaii to New Zealand? Who these people were and whence they came will probably never be known by us, but still the human mind is ever apt to look backwards into the remote past with a curious longing to unravel that most wonderful of mysteries—the origin and development of the human race.

How did the Maori reach New Zealand?

Afar off, upon the many isled sea, where the waves of the great Pacific wash the shining sands of many a coral shore, there floats a canoe filled with strange men clad in garments made from the bark of

* We hold a strong opinion that the *taniwha* stories are localised recollections of the alligators with which the ancestors of the Maori must have become acquainted on the long migration from the North-West.—Ed.

trees. They are of stalwart form, these Vikings of the South, and commanding stature. Their features are pleasing to the eye and their language soft to the ear, for they are not yet greatly altered by admixture with aboriginal races. They appear like unto a blending of the Aryan and Semitic types, and many words of their language would sound strangely familiar to Teutonic ears. Anon they are joined by other canoes, which are also filled with men and women, who bring with them domestic animals and seeds of various plants, together with fresh water and provisions for a long sea voyage. These canoes are of great size, many of them being double, and each contains many people. Also the voyagers in each canoe bring with them their high priest, learned in the sacred lore of his race and in the numerous rites of the tribal gods. For they are forsaking their ancient home, these wanderers, forsaking the beautiful, sun-lit isles they love so well, endeared to them by many recollections of former happiness and by the sacred sepulchres which contain the bones of their ancestors. But their tribe has become too numerous for so narrow a sphere as these sea girt isles, and so dissensions and wars arose. Being driven from their homes by these troubles, they determine to seek another land where they may live in peace and where war shall be forgotten. So these ocean Berserkers embark their few household goods in their canoes and steer boldly out upon the great ocean of Kiwa. For they have heard of a land which lies far to the south, a strange land, containing many strange things, and which has been visited by the men of yore. As they glide out upon the ocean solemn prayers are offered up by the *tohungas* to ensure the success of the voyage, Actuated by one common impulse all these wanderers turn and look back upon their former abodes with keen sorrow and regret. For it is borne in upon these homeless ones that they never more will return to those beautiful isles, never more wander through those lovely palm groves, never more gaze upon the long wash of the white waters on the guardian reef. Silently and with deep emotion they bid an eternal farewell to their deserted lands. And then there arises a long wailing cry from the women, and high upon the air is borne the refrain of their song, a song of love and farewell to their homes. With the mournful notes of the lament still sounding in their ears these dark hued Argonauts hoist the sails of their canoes and go forth upon the waters to seek a new home for the future. They keep to a set course and steer by the sun and stars. Storms arise upon the great ocean and scatter this primitive fleet; some of the canoes being lost and never more heard of. But the survivors sail onward, and after many days arrive at a small island in mid-ocean, where they land and refit their vessels. Here also a sacred altar is set up and a sacrifice made to the gods, together with other rites of an ancient religion.

Out upon the wide waters again they sail, onwards until the winds grow colder than they have yet known them, and their guiding stars assume strange positions in the heavens. Onwards across the dark ocean, creeping southwards day by day amid the waste of waters, oppressed with a vague dread of the unseen powers and the awful *Waha-o-te-Parata*,* these stalwart rovers come. Day after day they look forth upon the vast expanse of landless ocean, nor craft, nor isle, nor bird breaks the drear monotony. One to another these voyagers speak of strange tales handed down from primitive times, tales of god-like men of old, who visited far-off lands, and even entered the spirit world, who drew up lands from the deep waters, and performed many other wonderful deeds. Then it is that the inborn-daring and energy of these people is shown, and the memory of the achievements of their ancestors nerves them to pierce the unknown world which lies before them. For are they not the descendants of that ancient *rangatira* race who lived in the original Hawaiki long ages before they wandered to Waerota and Tawhiti-nui, to Te Hono-i-Wairua and Tawhiti-pamamao.

But still they sail southwards, ever southwards, though food and water are fast failing, and they know that they must soon reach land or perish. At last, as the darkness of one memorable night passes away, they behold, far away in the distance, the glistening shores of Aotearoa—the great White World is found.

Even so the Maori came to New Zealand, and yet another item was added to the long list of racial migrations and supplantings by which the human race has gradually progressed from unknown centres of utter barbarism.

On their arrival in this land the migrants find it inhabited by a numerous population of a people somewhat akin to themselves, speaking a dialect of the same language, but who are an earlier offshoot of the primal stock which came from the Hidden Land of Tane in times long past away.

These *tangata whenua* (people of the land) are of a lower grade of culture than the new-comers. They do not cultivate the products of the soil, but live on fish and roots and the fruits of the forest. They gaze in wonder upon the sons of the ocean, and are pleased with the new varieties of food brought from beyond the dark sea. So in many cases they welcome the strangers, and give them land whereon to cultivate the *kumara*, the *taro*, and the *hue*.†

* For the meaning of this name—or Te Korokoro-o-te-Parata—see this JOURNAL, Vol. ix., p. 225.—ED.

† It is probable from several things that the *hue*, or calabash, was possessed by the *tangata-whenua*.—ED.

As time wears on the migrants increase in numbers and then, from those two world-wide causes, land and women, come wars and quarrels, and fierce reprisals, and all the old trouble is back upon them once again. They move from place to place in search of a resting spot, but there is no peace; they must still fight. Many of them leave the northern lands and come southwards, to the "Head of the fish of Maui," to Whanganui-a-Tara. And still they seek peace, and still they shall not find it.

Generations pass by and these Hawaikians have become numerous in the land, and they turn upon their assailants, who again retaliate upon them, and there is fighting from Te Reinga to the Greenstone Country.

Centuries come and go, and behold! the *tangata whenua* are no longer a tribal people, but have been destroyed and their descendants are mixed with those of the migrants. But the savage instincts of the now dominant race are thoroughly aroused by long continued wars, so they turn on each other, and desolating, intertribal strife rages throughout the land. War is now their delight, war their school, war their profession, and cherished far above other feelings is the savage yearning for revenge. Whole tribes are swept away, others, torn by internal dissensions, fight fiercely among themselves. In the words of old, every man's hand is against his neighbour, and even worse, families are divided, and dare not to trust each other. Far and wide over this fair land are seen fighting *pas*, deserted *kaingas*, hosts of fierce spearmen and clansmen fleeing for their lives. High above the din of combatants and the sound of burning villages, resounds the hoarse roaring of the war trumpets, the exultant cries of those engaged in horrible cannibal feasts, and the wailing of women and little children is heard in every quarter of the Great White World.

NGA TANGATA WHENUA—THE ABORIGINAL PEOPLE.

The district extending from the Wairarapa Valley to the Porirua Harbour would seem to have been in former times the scene of many sanguinary wars, and the abiding place of many different peoples. In no other part of New Zealand do so many different tribes appear to have been located at various times. This may be accounted for in the following manner:—The northern part of the North Island was probably always the most densely populated, inasmuch as immigrants from Hawaiki generally made the land in that locality, and there settled. Also, the climate of that portion of the country was better suited to a race which had migrated from the tropics. There also would it be easier to cultivate the tropical food plants which they

introduced into this country, as also the *aute* shrub which they brought here, and from which the *tapu* cloth was made in former times, but which is no longer to be found in the land. It was always a cultivated plant and hence, on the introduction of European clothing, the Maoris ceased to cultivate the *aute* and it disappeared. In any case it appears that few *hapus* have gone to the South Island to reside until forced to do so by the pressure of circumstances, that is to say, to escape the ovens of their enemies.

The northern tribes, both aboriginal and Maori, on finding that their numbers were increasing, and therefore needing an enlarged territory, would proceed to attack their neighbours with commendable promptness. These would cheerfully respond, and the belligerents would then exert all their energies towards killing and eating each other until one or the other was exterminated or driven from their lands. There being no available country towards the north in which to locate, fugitive tribes almost invariably migrated southwards. Thus it was that tribes were being continually forced towards the south, and Te Whanganui-a-Tara being on the highway to the South Island, this district became the halting place of such migrating peoples until pushed across the sea of Ruakawa by another *heke* from the north. In truth there must have been, from very early times, a succession of peoples moving on Whanganui-a-Tara from the upper portions of the Island. Both by sea and land they came, by the Wairarapa Valley and the coast line, by the Seventy-Mile Bush, and down the Manawatu, wave after wave of invaders surging down from the prolific north upon the great harbour of Tara. The *hapus* in possession of this district would be displaced by these northern Goths, and be forced to retire to the Wai-Pounamu (South Island), where they would soon come into collision with the people of that land and there being no further retreat possible for the latter, a war of extermination would inevitably ensue. Thus Te Rapu-wai, Waitaha, Ngati-Tu-Matakokiri, and Ngati-Mamoe were destroyed, and had not the coming of the Pakeha put an end to tribal wars, the name of Ngati-Tahu would soon have been but a memory among men. Even as those barbarian Teutons, of whom we love to read, emerged from their savage wilds, and hurled themselves in countless thousands upon the colossal Roman Empire, so did the south-bound *hekes* of Aotearoa sweep down upon the luckless clans of Mohua (South Island). And all these far separated peoples, Goth and Aboriginal, Vandal and Polynesian, were but obeying that old, old law of Nature—the survival of the fittest.

In regard to the peopling of the South Island, it will be as well to note what divisions of the race have held possession of that land at different periods, for the reason that most, if not all of them, were migrants from the North Island, and more immediately from the

classic shores of Te Whanga-nui-a-Tara. It is a recognised fact among those who have studied the subject, that the South, as well as the North Island, was populated by a division of the great Polynesian race centuries before the arrival of the present Hawaikian Maoris in the historic canoes "Arawa," "Tainui," "Aotea," "Mataatua," "Takitumu," and "Matahourua." "The Kurahaupo" I have not included in this list of canoes, for the reason that she never arrived in New Zealand, being wrecked on the voyage, or, as the Taranaki people say: "in unknown parts, far away across the ocean." The "Kurahaupo," which was known as "Tarai-po" in Hawaiki, was under the command of the chiefs Turu and Te Moungaroa, and when she founded at sea her crew and cargo were transferred to the "Mataatu," which brought them to Aotearoa. It is customary, however, among the Maoris to speak of and trace their descent from the "Kurahaupo," as if she had arrived in this land. The Ngati-Kuia, of Pelorus Sound, claim to be descended from the "Kurahaupo" migrants, as also do the Taranaki and Ngati-Ruanui tribes.†

The origin of the *tungatu whenua* (aboriginal people) of New Zealand is unfortunately lost to us, and we have little to chronicle in regard to them, with the exception of some of their genealogies which have been preserved by the mixed descendants thereof, and by their conquerors. These genealogies are useful to students of Maori history in that they show the point of connection between the aborigines and the Maori people. It would be interesting to ascertain from what part of Polynesia the former migrated when they came to these shores. If their original home was in a different group to that of the Maori, the circumstance would account for some dialectic differences of speech noticeable among South Island tribes. Notably the change of the nasal "ng" to the hard guttural "k," and the elision, or rather softening, of the semi vowel "r."

It is possible that the Moriori race of the Chatham Islands is allied to the pre-Maori tribes of New Zealand. Some of their genealogies agree down to a certain point, and other evidences exist to show that that southern outpost of the Polynesian race had, at some time in the remote past, a knowledge of New Zealand. Likewise, in the language of this people are remarked peculiarities most interesting to the philologist, but for a full knowledge of which we must await the appearance of the Moriori vocabulary now being prepared by Mr. Shand. Very little is known of this interesting people, and the articles on their history and traditions now being contributed by Mr. Shand to the JOURNAL of the Polynesian Society form one of the most valuable ethnological essays that have appeared of late years.

† In connection with the wreck of the "Kurahaupo" canoe, see this JOURNAL, Vol. ix., p. 218.—ED.

The first people of whom tradition speaks as inhabiting the South Island are the Kahui Tipua, a tribe of whom many weird tales are told, and who are generally classed as a kind of supernatural beings, hence the name given them—Te Kahui Tipua—the band of ogres.

After these eccentric creatures came Te Rapuwai, of whom also but little is known, but in whose time it is said that the moa was exterminated, and the forests of Canterbury and Otago destroyed by fire.* Although the above are generally looked upon as semi-mythical traditions, it is probable that they contain an element of truth, and that Te Kahui Tipua and Te Rapuwai were early migrations of the aborigines of the North Island. These *tangata whenua* tribes of the south must have occupied that land for long periods to have become as numerous as they undoubtedly were, as they would not migrate south in large numbers for reasons already stated. Thus they would for some time be compelled to maintain a friendly attitude towards their powerful predecessors, in fact to adopt a "peace at any price" policy, a most repugnant line of action to a savage people.

These aborigines appear to have spread over the whole country in much the same manner as did the Maori of later times. They were found in many places besides those noted. Tamatea, who came in "Takitumu," is said to have encountered them at Whanganui and Taupo during the course of his remarkable journey. Turi, the chief of the Aotea, also found tribes of these *tangata whenua*, known as Te Kahui Toka and the Taikehu, holding the country about Patea on his arrival in this land. Manaia, of the Tokomaru canoe, in the *heke* (migration) from Hawaiki, landed at Tongaporutu, whence he marched his followers to Waitara, where "there were people at that place, the original inhabitants of this country, who were destroyed by Manaia and his party, who took possession of their lands."†

Whatever part of Polynesia these old time clans came from, it is certain that they must have been located in New Zealand at a very remote time, according to our ideas of Polynesian chronology. However alarming the statement may sound to those who uphold the theory of the recent arrival of the Polynesian in New Zealand, I firmly believe that they were a numerous people in this land at the time that the Norman invaders landed on our English shores. For, in the face

* Travelling over the Canterbury and Otago country at the present day, it is difficult to believe that large areas were once covered with forests. But in a great many places, especially on some of the lower mountains, the indications of those forests still remain, indeed in some parts the charred *totara* logs may still be seen.—Eds.

† In the original: "Na, he tangata ano i reira, ko nga tangata whenua ake ano o tenei motu, otira, ka patua ratou e Manaia ma, ka mate, ka riro te kainga i a Manaia ratou ko ana tama." Nga Mahinga, &c., p. 123.

of evidence which is accumulating day by day, we must admit, in spite of assertions to the contrary, the truth of a remarkable statement, namely, the early distribution of man throughout the island system of the Pacific.

The next tribe who appeared in the South Island were the Waitaha. The genealogies of this people show them to be descended from one Rakaihaitu, who came to New Zealand in the canoe "Uruao" some forty-three generations ago (as against nineteen to twenty-two generations of the Maori genealogies). Traditions attribute to these people a profound knowledge of *karakia* (incantations) and of the science of navigation. At Cust, in the South Island, were to be seen some years ago the remains of an ancient fort, the walls of which were three miles in length, and which *pa* is said to have been occupied by the Waitaha in olden times. The immense kitchen middens met with in that island are also attributed to those people.

Here the Waitaha pass off the stage, and we now come to their destroyers, the Ngati-Mamoe, who were also an aboriginal tribe, and the last one of the *tangata whenua* who held possession of Te Whanganui-a-Tara and the South Island. For the reign of the aboriginal is drawing to a close in Aotearoa and the greenstone land, while afar off, in some unknown part of the Pacific, coming events cast their shadows before. It is an era of singular unrest, and of far-reaching voyagings throughout Polynesia, as the island race experiences one of those strange epochs of restless migrations, which all nations would seem to have passed through at certain times in their history.

The Ngati-Mamoe were, as stated, an aboriginal people, though in later times they became mixed with the "Takitumu" migration of the present Maori race. Ngati-Mamoe took their tribal name from Hotumamoe, who flourished some twenty-one generations ago, or about the time of the arrival of the Maori. Hotumamoe was, however, a descendant of Toi (Toi-kai-rakau), a famous chief of the original people, and who lived seven or eight generations before the time of Hotu.* Toi resided in the Bay of Plenty district, and his name is well known to the Maori, many of the latter tracing their descent from him, it being a known fact that many of the present tribes have a heavy strain of aboriginal blood in their veins. Toi is also known to the Morioris of the Chatham Islands.

The Ngati-mamoe originally came from the East Coast of this Island, and I have been informed by one of the leading Wairarapa Natives that when the ancestors of his tribe (Ngati-Kahungunu of

* The genealogical descent from the ancestor Hotumamoe to the present day will be seen at p. 11, Vol. iii. of this JOURNAL. He flourished twenty-two generations ago.—ED.

"Takitumu") first reached Te Whanga-nui-a-Tara, they found Ngati-Mamoe living there. This latter tribe was evidently one of a line of *tangata whenua* clans who, on the arrival of "Takitumu" and the other canoes, held the country from Te Whanga-nui-a-Tara to Turanga-nui-a-Rua, or Poverty Bay. Some time after the arrival of the "Takitumu" at Whangarā, near Gisborne, under the chiefs Paikea, Tahu-potiki and Tamatea (father of Kahungunu, ancestor of Ngati-Kahungunu), the new-comers began to press upon the *tangata whenua* to the southward. At that time an aboriginal tribe known as Te Taurira occupied the Wairoa and Mahia districts of Hawkes Bay. These people were defeated by the descendants of the "Takitumu," migration and fled to Wairarapa. The Napier district was at this time in the possession of other divisions of the original people known as Te Tini-o-Awa, Te Tini-o-Ruatamore, and Te Whatu-Mamaoa. These tribes were destroyed by Te Ao-Matarahi and his famous band of warrior chiefs some fifteen generations ago.

It is impossible to say how long the Ngati-Mamoe occupied the Whanga-nui-a-Tara before they were forced southwards by the "Takitumu" people, who gradually over-ran the East Coast, from the East Cape to the Sea of Raukawa (Cook Strait). It is certain, however, that they were compelled, like their predecessors, to fall back on the South Island (known as Te Wai Pounamu, Mohua, Tumuki, and Aropawa), where they proceeded to destroy the Waitaha with pious zeal. In this they succeeded to perfection, performing the task with that energy and thoroughness that characterised those simple-minded children of nature. The survivors of the Waitaha became incorporated with the Ngati-Mamoe, those again with the Ngai-tahu, and the descendants of this mixture are a small tribe now living at Waitaki, South Canterbury, being known unto fame as the Ngati-Rakai.

In proceeding to speak of the Ngai-Tahu, I do not deem it necessary to give an account of the many wars which took place between them and the Ngati-Mamoe, with the exception of such as immediately concerned the Ngai-Tahu, of Hataitai (Lyall Bay district, Wellington).

Thus it was that the aborigines of New Zealand passed off the stage of history and went to their own place. Like numberless other nations who have lived and flourished, loved and warred, conquered and been conquered, in the days of long ago, they passed away and left no sign of their former presence but a few fading traditions and other remains interesting only to the antiquarian.

To the anthropologist it seems a mournful thing to contemplate the extinction of a race, and to know that the land shall know them no more, that their origin, history, language, arts and achievements

are lost beyond recall. Yet it is he who loves to study the human race and to note their gradual advancement and intellectual development, who can see most clearly, that, be they never so savage, each division of mankind which appears and runs its course on this earth, is surely fulfilling a great law of Nature, and is a necessary link in the endless chain of human progress.

HOW THE MAORI LIVED IN THE DAYS OF YORE.

The Maoris of New Zealand form one of the most interesting divisions of the great Polynesian race, and the student of anthropology may find much to interest him in their many singular customs, traditions and rites. These people had evolved, at some remote period in their history, a most complete and unique mythology. Thus they possess many wonderful legends concerning the Creation, the separation of the earth from the heavens, the origin of man, the obtaining of fire, and of the doings of the many gods of olden times. To the Maori of pre-Pakeha days the *atua* were an ever present fact and influenced every act of his life. That most sacred institution of Polynesia, the *tapu*, was nowhere more rigid and exacting in its laws than in these isles, and woe betide the unhappy wight who transgressed those unwritten edicts. If no worse fate befel him he would die of fear, a victim of superstition and of the power of the mind over the body. Many such cases have been noted by early settlers in this land. When a chief wished to secure anything to himself he had but to place a *tapu* upon it and the object, be it weapon or land or growing crop, was held sacred unto him.

The laws of *tapu* were inexorable, no one was exempt from it, from the supreme *ariki* of the tribe down to the meanest slave. In fact the system of *tapu* constituted the laws, religion, and ethics of the Maori, and though a wonderfully complicated institution when this race first became known to Europeans, it probably sprang from a much simpler system of bygone times. Though irksome and pitiless in the extreme, yet was it on the whole a good thing for the native race, as its intricate forms, rites and penalties imposed on the people a restraint not otherwise possible among the independent Maori. It probably represented the only means by which his fierce and warlike nature could be controlled. By its agency many crimes were prevented or punished, and food, cultivations, fish, birds and forests were preserved. It influenced every act of his life and even clung to him in death.

One of the most rigid forms of *tapu* was that imposed upon those selected to be initiated into the sacred lore of the tribe, their mythology, priestcraft, and ancient history. During the imparting of this sacred knowledge of the *Whare-kura*, or House of Knowledge, both pupil and

teacher were isolated from the people. The teaching was carried on during the night, according to the tribes of this district. While the *tohunga* or learned man was repeating long genealogies and other unwritten records of his race, the pupil was not allowed to speak. Should he utter a word, all his recently acquired knowledge would forsake him, that is to say, he would break the *tapu*, and that type of erudition cannot be acquired without its potent aid.

In the morning fern root would be prepared for the morning meal of the vigil keepers, and great care was exercised by the women in this task. Were any of the edible part of the root left adhering to the *paoi* (pounder), or other utensil, and were this eaten by any other person, then again would the pupil lose all memory of what had been taught him. Innumerable instances might be given of the many ways in which the far-reaching *tapu* exerted its influence.

Most careful was the old-time Maori in preserving the history and sacred knowledge of his tribe, and woe betide the man who strayed from the true path in imparting such knowledge. Is it not recorded how the chief Te Wera, of the Ngai-Tahu tribe, whose place of abode was the islet of Tapu-tē-ranga, at Island Bay, Wellington, gently reproved one Kiri-mahinahina, who taught false history. This last was a presumably learned man, but committed the fatal mistake of stating that *Tiki* was the Creator of Mankind, whereas the tribal *tohungas* had always taught that *Io* was responsible for that great art. During the wars in the South against Ngati-Mamoe, this deluding Kiri fell at the battle of Taraka-hinatea, near Moeraki, and the ever-practical Te Wera adopted a novel method of preventing the spirit of this false teacher from escaping, and taking up its abode in any other *tohunga*. This he did by plugging up the mouth, ears, and nose of the heretic and then consigning his body to the oven. With the help of sundry members of his party he managed to eat the entire body, and thus happily prevented the further expounding of false doctrines. Should any harassed School Board or theological body think fit to read a lesson from the grand moral contained in this story of Te Wera, they are quite free to make use of the same, the copyright of that simple and touching parable is not with me.

What was the manner of life of the old time people who inhabited Te Whanga-nui-a-Tara in those pre-Pakeha days? I may state here that the life of those primitive people was, on the whole, a happy one. Unless they were being harassed by an enemy of superior force, these children of Tahu-Potiki enjoyed life after the manner of their kind.

In the first place they were diligent in what is often termed the curse of mankind, but which is, in reality, the salvation of the human race—labour. Each season of the year and division of the day held its own special task for the ancient Maori. The women performed the

household duties, such as cooking, keeping the houses in order, and the making of sleeping mats and others of finer texture used as garments. They also accompanied the men to the cultivations, where they cooked the first meal of the day, at about 10 o'clock. Here also they did their share of labour in the field, and the whole party returned to the *kainga* about 3 in the afternoon, when preparations would be made for the second and concluding meal of the day. The men had many labours to perform, cultivating their food products and gathering the crops, building dwelling and store-houses, making canoes, fishing, hunting, and many other items. Other endless occupations were the making of nets and cordage, carving, grinding by friction to form weapons and implements of stone. Food was plentiful in the land of Tara, and no famine visited the land as long as a comparative peace prevailed.

Then in the long winter evenings they beguiled many hours of the night by revelling in the unwritten literature of the Maori. They recited tales, myths and other traditional lore. They told strange fairy tales and chanted the numberless poems known to them, and also performed *haka* and played games of various kinds.

As a specimen of the tales with which the Maori wiled away the winter nights, I subjoin the story of Hine Popo, as being a local tradition it is the more applicable. On account of this district having been occupied by an alien tribe since the early 'thirties, these local legends are not to be obtained here, and he of antiquarian tastes must go to the Ngai-Tahu, of the South, the Ngati-Kahungunu, of Wairarapa, or the Rangitane, of the Sounds, in order to procure the pre-Ngati-Awa history and folklore of Te Whanga-nui-a-Tara.

The following legendary tale was given me by Te Pakauwera, of the Ngati-Kuia tribe, of Pelorus, and has lately been published in the original. When I asked my informant if he thought it possible that this lady could have swam across Raukawa (Cook Straits), his answer was brief and convincing:—"Friend, think you that Hine Popo was an ordinary mortal like you and I? Not at all! She possessed god-like powers such as were common in this world in the days of old."

HINE POPO :

AN OLD-TIME LEGEND OF TE WHANGA-NUI-A-TARA.

HOW HINE POPO CROSSED THE SEA OF RAUKAWA.

This is the story of Hine Popo, an ancestress of the Rangitane, which tribe formerly occupied Te Whanga-nui-a-Tara:—

In those ancient times there were two brothers living in this district, and the name of the elder was Te Hiki-paroa and that of the younger, Manini-pounamu. The younger brother married Hine Popo,

who belonged to Rangitoto, an island in the Sea of Raukawa, which island you Pakehas call d'Urville. One night, Manini-pounamu with fifty men twice told took to their canoes and sailed away from Te Whanga-nui-a-Tara across Raukawa, until they reached Rangitoto, where they remained. When Hine Popo awoke in the morning she found the *kainga* deserted and her husband gone. Then was she overcome with grief and her heart was sad within her. But our ancestress possessed great powers, the powers which emanate from the gods of the Maori. So she prepared to seek her husband, Manini-pounamu, even in that far land whither he had gone. Now all the canoes of the village had been taken by her husband and his people, so that she was compelled to cross that great sea of Raukawa by swimming. (Friend, do not laugh when I speak of these things which happened in those remote times, for they are quite true. You Pakehas do not possess powers such as did the Maori of olden times, therefore you should not laugh at things which you do not understand. It is only thoughtless people who do so.) So Hine Popo proceeded to perform the rites and to repeat the prayers necessary to the occasion. Then she went down to the seashore and standing by the waves of the ocean, she chanted a sacred incantation calling upon the *taniwhas* of the deep to assist her. And the name of that incantation is *Maro*. With the confidence which comes from the possession of great powers, she entered the waves and started on her long and weary way to Rangitoto, a way beset with many dangers and terrors to the Maori. It is said that her dogs swam after her, until they were forced to turn back, and then they returned to land and there howled dismally for their lost mistress. Even now, it is whispered among us that, upon dark or foggy nights, the dogs of Hine Popo can be heard wailing on the seashore, waiting for her to return. And so our ancestress swam on and on, far out upon the ocean, until she reached a floating island upon which she rested for some time. Again taking to the water she swam until she reached Toka-kotuku (a rock in Queen Charlotte Sound) where she again recited her incantations to the *Hapuku*. Swimming on from here, she reached the Papanui-a-Putā (a rock outside Pelorus Sound) where prayers to the *taniwhas* were repeated. Long and weary grew the way to Hine Popo and it was at such a time as this when the Maori of old prayed that the land might not be drawn out lengthways. At last she reached the shores of Rangitoto and went up to her father's house where she remained in the porch and wept aloud in her sorrow. Her father called out, "Who are you?" but she did not reply. Again he called, "Who are you?" Hine Popo replied, "It is I who was abandoned at Te Whanga-nui-a-Tara." Then her father knew who this strange visitor was, and cried out, "Oh, my daughter!" So the parent and child wept together,

until Hine asked, "Have any people arrived here of late?" The father answered, "They have arrived," and asked, "How did you come?" His daughter replied, "I swam here across the great ocean." Then said her father, "Two chiefs and one hundred men have come to this place, and the names of those chiefs are Te Hiki-paroa and Manini-pounamu."

"Friend! This is the first part of this story of Hine Popo. I will now relate to you the doings of Hiki-paroa and his brother, which have been handed down to us through many generations of men. But first I will tell you that Hine Popo is sometimes seen by our people, even in these times. When we are on the shore or traversing the cliffs of Raukawa, we see, at times, far out upon the ocean, the form of Hine Popo floating on the waves and her long hair washed by the waters."

HOW MANINI-POUNAMU AND TE HIKI-PAROA WENT TO A FAR, OFF LAND
AND OF THE STRANGE THINGS THEY SAW.

This tradition is evidently a localised version of the Polynesian legend of Tura, who journeyed to a far country where he found a people who had no fire, ate their food raw, and were much affected by smoke. This story is known as far west as the Polynesian colony in New Guinea. Strangely similar is the account given by those early Phœnician voyagers of the people whom they encountered on the African coast, and who appear to have been monkeys.

And it fell upon a certain fine day that all the people of the *kainya* went to fish for *hapuku* on the rock called Te Papanui-a-Putā. There went Manini-pounamu and Te Hiki-paroa, together with their people, fifty twice told. There also went Hine Popo and her father. On arriving at the *hapuku* grounds, they proceeded to fish, and after some time had passed, Hine Popo again repeated an incantation to the monsters of the deep. Then there arose a dreadful storm and the canoes of these people were driven far out to sea by its violence. The canoe which contained Hine Popo and her father reached Rangitoto in safety, but all the hundred warriors of Manini-pounamu were drowned, engulfed by the great waves of the ocean. The canoe which held Manini-pounamu and Te Hiki-paroa was not destroyed by the storm, but was driven far across the dark ocean. Far, far away, those men were carried in that canoe, beyond the isles of the great sea, beyond the place where the sky hangs down. At last they were cast ashore in a strange land of which no man had ever heard. And there were many strange things in that land, and strange people lived there. It may be that that land was Hawaiki, of which our learned men have told us, and from whence our ancestors came in past ages. But who can say? Friend, there are some things that even the ancestors of the Maori did not know.

So these two brothers were cast ashore in that strange land. Close to where they landed they found a cave, and in that cave lived an old woman. This old woman then told them of a fierce man-eating *taniwha* which lived in that land, and which had destroyed many of the people. And she said, "Possibly you two, who have come from far lands, may be able to kill that *taniwha*?" Te Hiki-paroa replied, "It is possible that we may kill it." But that old woman would not believe that these two men could accomplish such a great task, for she had seen so many brave men lose their lives in attempting to deliver the people from the dreadful scourge. She said, "Alas! You will never destroy that monster. It will surely kill you."

Now these two brothers being hungry, they proceeded to kindle a fire and to cook food, whereby they might regain their strength. But when the fire burnt up the old woman was terribly alarmed and was very ill, being affected by the smoke. Behold! that people were unacquainted with fire and ate their food raw. If they touch cooked food or go near to a fire, they become quite ill.

So these people consulted together as to how the fierce *taniwha* might be overcome. Said the old woman, "If you are able to kill it, I will give you my daughter in marriage." "The girl shall be mine," cried Hiki-paroa. "Wait," said the old woman, "until I see which of you two is the swiftest runner." So the two brothers ran a race together, in which Manini-pounamu was the victor. Then, said the old woman, "The younger brother is the swiftest, he shall be sent to entice the monster to where he may be killed." Then the people dug a deep pit, into which Hiki-paroa went, and Manini-pounamu was sent to lure the dragon towards it. The old woman gave him directions how to act. "You must go over those far hills, and when you arrive at the last ridge call out, and the *taniwha* will pursue you." Manini-pounamu did as he was told, and the fierce monster gave chase to him, and very nearly caught him with its long claws, but he escaped and descended into the pit where Hiki-paroa was hidden. Then the great *taniwha* rushed up to the pit and tried to kill those two brave men, and the very earth shook beneath its huge bulk. The creature thrust its claws down into the pit, but they were cut off by the warriors, who were beyond its reach. And when they had severed its long claws they attacked the monster and killed it. The people of the land then opened this great dragon, and in its huge stomach they found the bodies of their friends whom it had devoured. There they lay, old people and young, and women with their children on their backs, all heaped together. So the *taniwha* was killed.

Then all those people were overjoyed at the death of the monster which had destroyed so many of their friends, and they took the two brothers in triumph to their village, crying: "The *taniwha* is dead."

And all the people of the land assembled, and there was a great feast with much rejoicing, and great honour was paid to the hero chiefs. After the feast was over, the old woman said: "Perform the dance, so that my daughter's accomplishments may not be lost sight of." So they all commenced to dance, wearing balls of red feathers in their ears as ornaments. Both Hiki-paroa and Manini-pounamu contended for the girl, but the old woman said: "The younger brother shall have her, for it was he who lured the dragon to its doom." And so Manini-pounamu married the young girl, and they lived for many years and were very happy. But Hiki-paroa went away to a far-off land and there remained.

It was my intention to have pointed a moral from this simple folk tale for the benefit of my Pakeha friends, but unhappily it appears to be somewhat mixed. Instead of meeting the orthodox fate of those who sail gaily away from lovely and virtuous damsels, Manini-pounamu appears to have had a good time, and found another equally as charming. *Un Clavo Saca Otro Clavo.*

OLD-TIME SONGS OF THE MAORI.—HOW WHANAKE OF PORIRUA REGAINED HIS CANOE, TE RAU-O-TE-KAHO.

Below is given a Maori *waiata*, or song, such as they were wont to compose and sing in the days that are past. Though only a modern song, yet it appears to be grafted on a much more ancient one, which, however, is generally the case in their later compositions. It is here written, with the introductory remarks, as given by the natives. The Whanake mentioned was the supreme chief of the Ngati-Ira tribe of this district, at the commencement of the present century. Whanake lived at Onehunga, a small flat on the beach under Whitireia, and opposite Te Toka-a-Papa, the reef of rocks in the entrance to Pōrirua harbour. He was the father of Te Kekerengu, whose surprising adventures and tragic death we will speak of anon. This is a favourite song with the Maori, and is known by the tribes from Murihiku to the Arawa country, and from Taranaki to Te Matau-a-Maui.

THE SONG OF WHANAKE.

This is a tale of a certain canoe, called Te Rau-o-Te-Kaho, which drifted away to the ocean during a great storm in the days of old. On the awakening of a certain old man in the early morn, he went to look at his canoe at the mooring place, but on his arrival, behold! it was gone. His eyes stared wildly and his heart leaped up within him. Then this old man climbed to the top of a certain high hill named

Whitireia. And he raised his voice and lamented as he went. On arriving at the summit he looked out upon the great ocean. Gazing intently across the waters, far away where the sky hangs down, he beheld his canoe disappearing in the distance, and flashing in the foam of the billows.

Then arose his sacred song to lure his canoe back to him.

O, I of little thought, O thoughtless me,
 For Te Rau-o-Te-Kaho lying there below.
 'Twas I who brought thee hither,
 As a guardian for myself,
 And to adorn my landing place.
 O, thou churlish one, never to reveal
 Thou wert about to glide away.
 My heart leapt up within me
 As I ascended Whitireia,*
 Where rest the beams of sun and moon.
 I extended my hands to the ocean,
 Which stretches from far Hawaiki
 And surrounds Aotea.
 On beholding you glistening far away,
 By incantations I rebuke the earth and heavens,
 And by the progeny of Tangaroa†
 Are you guided to land.
 From the spaces of heaven and earth,
 The voices of Uru and Ngangana‡
 Are heard on high.
 I charm the way o'er which my canoe passes;
 Caught and borne onwards by Tu,§
 Tu moving swiftly above the recovered treasure,
 Above the many resting places,
 Above the distant sun-path
 That floats high in the heavens.
 I extend my hands
 To the space-dwelling bird legion,
 To the Great Bird of Tane.
 Draw it towards me!
 Draw it to my side!
 Gone is my anxiety
 I touch it, I hold it, I have it.

[We insert one of the versions of this *waiata-karakia*, though it does not quite follow Mr. Best's translation.—ED.]

E au mahara nui, E au mahara kore,
 Ki Te Rau-o-Te-Kaho, e takoto mai nei,
 Naku koe i mau mai, hei matua moku,

* Whitireia—the Maori name of Mount Cooper, at Porirua Heads. Also, Whitireia—the path of the sun and moon in the heavens.

† Tangaroa—the Maori Neptune.

‡ Uru and Ngangana—two very ancient deified ancestors known throughout Polynesia.

§ Tu—one of the principal gods of the Maori pantheon, the God of War.

Hei whakawehi mai ki te tauranga i uta ra.
 Te atua i a koe, te pa rawa mai to waha,
 Kia whitirere ake ko toku mauri-ora ki runga,
 Ka riro ra koe e ! i runga te au-heke,
 Te pae matua ki Hawaiki ;
 Te rau-nunuitanga a watea.
 Ka tangi te aweawe i runga ra,
 Me ko Uru ko Ngangana,
 Whakatau ana ko tawhiti ;
 Hoa atu ai au te tapuae o taku waka ;
 A tutukitia, tu hapainga, tu marere i ao.
 Piki ake ai au ki runga o Whiti-reia,
 Ki te taumata o te ra me te marama,
 I whataitai ai te uira tangi mai.
 Tupe rawa atu au, tupe nuku, tupe rangi,
 Hihi, haha, te uru o Tangaroa ki uta ra,
 Mangai Nuku, mangai Rangi, mangai Papa,
 Mangai tahua, i a Tauranga-te-kutikuti,
 Ia Tauranga-te-aweawe—
 Aweawe-nui-o-rangi.
 Ka tapu au, ka hoka au ;
 Ka hokahoka te manu-hau-turuki ;
 Ka hokahoka te manu-nui-a-Tane.
 Tupea mai kia piri,
 Tupea mai kia tata ;
 Ko whitirere i manu,
 Ka whiwhi au ; ka rawe au ; ka mau.

Behold ! His canoe was recovered. Thy work ! O Prayer, that returned his canoe to him from the Great Ocean of Kiwa.*

When the Ngati-Toa and allied tribes were devastating the shores of Raukawa, and making "good Indians" of the inhabitants, they took prisoner one Aokaitu of the Ngati-Apa tribe, and having bound him securely, proceed to heat an oven wherein to cook him. Then they said to him, "*Tena*, sing us a song." Te Aokaitu replied, "Must I really sing, even when the oven is waiting for me ?" "Yes, you must sing." So this warrior sang his death-song, with the heated stones of the *hangi* before his eyes—*koia tenei* :—

Alas ! My poor heart
 Throbs heavily in my breast ;
 A fugitive of the battle
 Won by thee, oh Ahirau,
 At Te Wharo there beyond.
 On my overthrow I knew
 My place was in thy *kete* (food basket),
 And when my poor body is cooked,
 It will form the relish to thy feast.

* Te Mona-nui-a-Kiwa—the Great Ocean of Kiwa—a name for the Pacific Ocean, much used in poetry.

MAORI ORATORY.

The power of oratory possessed by the Maori has been remarked by those who have become acquainted with the race and their language. The Native tongue, so rich in figurative expressions, singular idioms and poetical sentiments, is peculiarly adapted to the purpose of the orator, and these barbarian people knew full well how to take advantage of these peculiarities. They had a good command of language, and could ever express themselves with much feeling and descriptive power.

At a meeting of Natives held at Waikawa, Picton, in 1856, when their lands were sold to the pakeha, Te One struck into the ground at the feet of the Commissioner a greenstone axe, saying:—"Now that we have for ever launched this land into the sea, we hereby make over to you this axe, named Paewhenua, which we have always highly prized from having regained it in battle, after it was used by our enemies to kill two of our most celebrated chiefs, Te Pehi and Pokaitara. Money vanishes and disappears, but this greenstone will endure as a lasting witness of our act, as the land itself, which we have now, under the shining sun of this day transferred to you for ever."

When Te Rauparaha, of Ngati-Toa, applied to the Ngati-Raukawa tribe, at Taupo, for assistance in the good work of destroying the tribes of this district, Te Ahu-karamu, a leading chief of the latter people, selected sixty tried warriors, and fought his way through hostile tribes to Otaki, where he had an interview with Te Rauparaha and other chiefs of Ngati-Toa and Ngati-Awa, who were, at that time, placed "between the devil and the deep sea." His Satanic Majesty being represented by the Muaupoko, Ngati-Apa, and Rangi-tane tribes, the original owners of the lands between Pae-kakariki and the Whangaehu River. Te Ahu-karamu returned to Taupo, where he spoke in glowing terms to his people of the fine lands awaiting them in the South. Ngati-Raukawa does not appear to have been elated at the prospect of forsaking the Taupo country, whereupon Te Ahu ordered them to burn their villages, and march at once for the coast. This was accordingly done, and like those ancient Tigurini, of whom Cæsar tells us, who fired their towns and villages in Helvetia, and swarmed down upon the fair plains of Aquitania, so did the Ngati-Raukawa destroy their homes around Taupo Moana and migrate to the shores of Raukawa.

Some time after this *huke* (migration) took place, there occurred a quarrel between Te Ahu and Te Rauparaha concerning the encroachments of the Pakeha. The description of the scene that followed is well described in Wakefield's "Adventures in New Zealand." Te Ahu wished to take some cows to Ohau, to which Te Rauparaha objected,

and was reminded by the former of "the war parties which he had brought him on his back to assist him against his enemies, through dangers and troubles more than he could count." How "he had burned the villages of this tribe at Taupo to make them come with him to be by the side of Te Rauparaha on the sea coast." He counted "how many times they had adhered to him in his feuds with the Ngati-Awa, and how much blood of the Ngati-Raukawa had been spilt for his name." Te Ahu now commenced to warm with the subject, and began to *taki*, running up and down, bounding and yelling at each turn, and foaming at the mouth, as the Maori does when he means to speak impressively. Te Rauparaha, thinking that his opponent's eloquence was becoming too powerful, jumped up also. They both continued to run up and down in short, parallel lines, yelling at each other, grimacing and foaming, quivering their hands, and smacking them on their thighs, with staring eyes and excited features. "No," cried Te Rauparaha, "No cows, I will not have them." "Let them go," yelled Te Ahu. "Yield me my cows. The cows will not hurt you." "No cows, no white men! I am the king. Never mind your war parties! No cows," answered Te Rauparaha. "When the soldiers come," persisted Te Ahu, "we will fight for you, but let my cows go." "No! no! indeed," firmly replied the chief, as he sat down.

Te Ahu-karamu remained standing. He took breath for a minute, then he drew himself up to his full height, and addressed his own people in solemn kind of recitative:—"Ngati-Raukawa," he sang, "Arise! Arise! my sons and my daughters, my elder brothers and my younger brothers, my sisters, my grandchildren, arise! Stand up the families of Ngati-Raukawa! To Taupo! To Taupo! To Maungatautari! To our old homes which we burned down and deserted. Arise, and let us go! Carry the little children on your backs as I carried you when I came to fight for this old man who has called us to fight for him, and given us land to dwell on, but who grudges us white people to be our friends, and to give us trade."

As he sat down a mournful silence prevailed. An important migration had been proposed by the chief, which, no doubt, would be agreed to by the greater part of the Otaki, Ohau, and Manawatu Natives, on whom was Te Rauparaha's chief dependence for his defence.

Scarcely less fine was the speech by which Te Rauparaha overthrew the whole effect of Te Ahu-karamu's beautiful summons to his tribe:—"Go!" said Te Rauparaha, "Go, all of you. Go! Ngati-raukawa to Maungatautari! Take your children on your backs and go, and leave my land without men. When you are gone, I will stay and fight the soldiers with my own hands. I do not beg you to stop. Te Rauparaha

is not afraid! I began to fight when I was as high as my hip. My days have been spent in fighting, and by fighting I have won my name. Since I seized by war all the land from Taranaki to Te Whanga-nui-a-Tara, and from Blind Bay to Cloudy Bay beyond Raukawa, I have been spoken of as a king. I am the king of all this land. I have lived a king, and I will die a king, with my *mere* in my hand. Go! I am no beggar! Te Rauparaha will fight the soldiers of the Queen when they come, with his own hands, and with his own name. Go to Maungatautari." Then, suddenly changing his strain, he looked on the assemblage of chiefs before him, saying in a softened voice, "But what do I say? What is my talk about? You are children. It is not for you to talk. You talk of going there, and doing this and doing that. Can one of you talk when I am here? No! I shall rise and speak for you all, and you shall sit dumb, for you are all my children, and Te Rauparaha is your head chief and patriarch."

Thus he completely won his point by this fearless rejection of their assistance, ending in an arrogant assumption of absolute authority over their movements.

HOW THE DESCENDANTS OF THE CREW OF "TAKITUMU" INVADED THE HARBOUR OF TARA, AND OF THE FIERCE WARS OF HATAITAI.

So the Ngati-Mamoe dwelt in this land for many generations, and kept sending colonies of their people across to the South Island, where they made a name for themselves and lived joyously upon the products of the land—that is to say, upon the bodies of the unhappy Waitaha. For these simple children of Nature relied upon their own personal prowess to gain for themselves new lands, not yet being acquainted with the modern arts of the Pakeha in that direction. But the reign of these *tangata-whenua* was now drawing to a close, and events were taking place in the north which foreshadowed the expulsion of Ngati-Mamoe from the Wellington district. For the descendants of the "Takitumu" migrants from Hawaiki were multiplying in the land, and were beginning to push the aboriginal tribes southwards. The Awanui-a-Rangi and other divisions of the original people at Heretaunga (Hawke Bay) were defeated by the on-coming Maori, and the great Otatara *pa* at Taradale, which covered 80 acres of ground, fell to their victorious arms.

The "Takitumu" migrants left Hawaiki on account of the frequency of wars in that far land. In this canoe came the chiefs Paikea, Tahu-Potiki and Tamatea, together with others of that ilk. The last-named chief was father of the famous Kahungunu, from whom the great East Coast tribe takes its name. Tamatea, better known as Tamatea-pokai-whenua, was the hero of a disastrous attempt

to shoot the Huka Falls at Taupo, which we all wot of. It is said that during the voyage from Hawaiki to Aotearoa the people of "Takitumu" were reduced to great straits on account of the scarcity of food. So they agreed among themselves that one of their number should be sacrificed to provide food for the rest. The lot fell on one Mоторo, who, like a loving and prudent parent, transferred the honour to his son, who was forthwith killed and eaten in his stead. I merely mention this little incident to show the height of self-denial to which some natures can rise in the presence of a great danger. Some authorities state that this canoe came on down the coast to Rangihakaoma (Castle Point), and thence went to the South Island, to Otakou, where she may still be seen in the form of a rock.

The original people of Heretaunga were thus destroyed or forced southwards, while some became incorporated with their conquerors. The new-comers fought their way down the coast until they reached Te Whanga-nui-a-Tara, and, it is said, first settled at the "Spring of the Tara," in Worser Bay. And so upon the Great Harbour of Tara, there came this new wave of invaders from the dreaded north; a vigorous war-like people, armed with the rude weapons of a barbarous age, with stone axes and clubs and spears they came. Who also brought with them certain *atua*, crude symbols of the tribal gods and others of even more primitive design. The very stars in their courses would seem to fight against the *tangata-whenua*, who are everywhere defeated and driven across Raukawa. Perhaps their *atua* had deserted them in their hour of need, perhaps the *māna* of the Maori was too powerful for them. Who, indeed, has the knowledge of these things?

In regard to the early occupation of Te Whanga-nui-a-Tara by the Maori, there is considerable difficulty encountered in determining what branch of these people first settled here and the order of the various occupations by different tribes. According to the data in my possession, it would appear that the Ngai-Tahu and Rangitane tribes lived here at the same period. However, some of the old people of Wairarapa and the Sounds assert that Ngai-Tahu only occupied Hataitai, and did not spread over the district as did the Rangitane, which tribe held the Porirua and Pauatahanui lands. The Ngai-Tahu, a "Takitumu" tribe descended from Tahu-Potiki, commenced to migrate to the South Island some four or five generations after the arrival of "Takitumu," and, as before stated, the last of them left Hataitai (Miramar) about the middle of the seventeenth century, about which time the Ngati-Ira came down from the north and settled at Wairarapa, Wellington and Porirua. The Rangitane were living at Wairarapa, Hataitai and elsewhere in the time of Te Rerewa, who lived eleven or twelve generations ago, and in whose time the Rangitane ceded their lands to the Ngati-Kahungunu and retired to the

South Island, where their descendants may still be found. It seems to me that the early *hekes* of Ngai-Tahu went from the Wairarapa Valley, and that afterwards they occupied Hataitai, vacated by the Rangitane. It is well known that "Te Makawhiu," the famous war canoe of Ngai-Tahu, which conveyed so many of their reboutable warriors to Te Wai Pounamu, was made in the Wairarapa Valley. The Rangitane would thus appear to have preceded the Ngai-Tahu in the occupation of Hataitai, though they probably still lived at Porirua and Pauatahanui for some time after the latter tribe had settled at Oruaiti, Maupuia, Te Mahanga, Kakariki, Marukaikuru, Paikakawa, Te Matakikaipoika, Te Akautangi and other *pas* and *kaingas* of Hataitai, famous in Maori history. I am led to this conclusion by certain items which tend to prove that the Rangitane have a strong element of aboriginal blood in their veins. In an article on the East Coast tribes, contributed by the late Samuel Locke to the Transactions of the New Zealand Institute, the Rangitane or Tane-nui-a-Rangi are said to have formerly occupied the greater part of the country south of Napier, and that they were conquered and to a great extent dispersed by a body of "Takitumuans" from the Wairoa, who defeated the sons of Tane in a great battle fought near Danevirke, in the Seventy-Mile Bush, and from the length of time the people who had been killed took in cooking in the *umu* or ovens, the place was called Umutaoroa. If, as stated, this war occurred in the time Rakai-hikuroa, that is to say, in the third generation after the arrival of "Takitumu," then the original Rangitane must have been a pre-Maori people, whose descendants are the Rangitane of Manawatu and the Sounds. The Ngati-Kuia of Pelorus are allied to the Rangitane, but in what manner they claim to be descended from Kurahaupo is yet unknown to me. Te Pakauwera of Ngati-Kuia tells me that his tribe, together with Rangitane, claim descent from the chief Kupa-kupa, a "Kurahaupo" migrant from Hawaiki. The Rangitane descent has ever been a most uncertain quantity, but in a genealogy of that tribe lately received, their descent is traced from Tane-nui-a-Rangi through fifty-one generations to the present time, including Maui and other names famous in Polynesian mythology. Thirty-two generations back is the name of the Toi before mentioned, showing that the Rangitane come from that old aboriginal hero, though they have become mixed with the "Takitumuans" in later times. Though these people appear to have occupied many different places, it is probable by that means that they have preserved their tribal name and identity, thus verifying the proverb:—*Ka mate kainga tahi, ka ora kainga rua.*

When the ancestors of the Ngati-Tahu and Ngati-Kahungunu first reached the harbour of Tara in numbers, they displaced the Rangitane

* The first place dies, the second place lives, practically having "two strings to your bow."—Ed,

whom they found in possession. They were also living in the Wairarapa Valley from Te Kawakawa (Cape Palliser) to Pokopokoiti (Cross Creek). In this stretch of country the Rangitane occupied many *pas*, the largest and most famous of which was the Potaka-kura-tawhiti *pa*, at Otaraia. It is also possible that that part of the country received immigrants from another source, as there is a tradition of the coming of two canoes called "Te Whatu-ranganuku" and "Pungarangi," from Hawaiki, which made the land at Wairarapa. Also in this vicinity were living a tribe of whom but little is known, namely, the Ngai-Tara.* This people formerly held the Seventy-Mile Bush and adjacent lands, from whence they were expelled by the Rangitane in ancient times. These Ngai-Tara must not be confounded with the Ngai-Tara-pounamu of Rangitoto (D'Urville Island), who were a Tainui tribe from Taranaki. These Ngai-Tara then were driven southwards by Rangitane, and the next place we hear of them occupying was the Wairarapa, where they achieved fame by slaying the ferocious *taniwha* Hemokonui, otherwise known as Te Ngarara-hua-rau, at Tupurupuru. This great feat they accomplished in a most unique manner for, as my informant states, these fearless sons of Tara sought out the trail by which the *taniwha* entered the forest, and straightway proceeded to cut the trees on either side of the trail in such a manner that a few blows would cause them to fall. Then they waited patiently for Hemokonui to come that way. When he did so his huge bulk so shook the earth that the severed trees fell upon him and crushed Hemokonui to death. As a novel and ingenious method of getting rid of an obnoxious *taniwha*, I will back the foregoing against anything in the whole range of Teutonic folklore.

These Ngai-tara appear to have lived at Hataitai with Ngai-Tahu in later times, and to have preceded the latter tribe in crossing Raukawa.

The accounts preserved by different tribes of the occupation of Te Whanga-nui-a-Tara district by the "Takitumu" people, present to us a most singular fact, namely the cession of these lands by Rangitane without war or bloodshed, a most unique item in the history of the land of Tara. Also that the invading "Takatumuans" presented the original owners with many valuable and famous weapons, together with canoes and other property dear to the old-time Maori. After the cession of these lands by Te Rerewa, Rangitane commenced to cross Raukawa to Aropawa. Before doing so, however, they visited the favorite and most famous places of the district for the last time. They then composed and chanted a song of love and farewell to their

* It is suggested that the Ngai-Tara tribe are the descendants of, and take their name from, Tara, after whom the Wellington Harbour is named. See this JOURNAL, Vol. ix., p. 153, for a good deal about Tara.—Ed.

lands, with its forests and lakes, cultivations and fisheries, and parted with them for ever "under the shining sun."

The peninsula extending from Te Akautangi (Kilbirnie) to the Heads was formerly known as Hataitai. On the advent of the Pakeha it was named Watt Peninsula, and some time afterwards received its present name of Miramar (presumably from the two Spanish words *mira*, behold! *mar*, the sea). Hataitai was for many centuries the halting-place of the southward moving tribes, the last stand they made before crossing the sea of Raukawa. Probably no portion of the island has seen more changes, sheltered more peoples, or sent forth more *hekes* than this small strip of country. As an old native informed me, "It was a breathing place for them" (*hei whakata i a ratou manawa*).

The Hataitai peninsula has probably, at some remote time, been covered with a dense forest of our large timber trees, *totara*, *kahikatea*, *rata*, &c. The land occupied by the lake known as Burnham Water and the surrounding swamp (Para) must have been at a different level in former times, as the remains of an ancient forest are found over all that area. This forest probably extended over the hills at one time, and would be destroyed by the numerous populations of successive tribes that this Homeric battle-ground has supported. On the arrival of the Europeans the original bush still obtained in the gullies at Worser Bay and the central valley, the isthmus at that time being covered with a dense growth of flax and *toetoe*, and the hills with fern, *koromiko* and *tupakihi*. At what date the *moa* flourished in the classic vale of Para is a problem for the antiquarian to solve. Numbers of bones of that colossal creature have been found in that vicinity, and the late Mr. Crawford found the head of one in the bed of Burnham Water. There are numerous remains of ancient occupation to be found on the Hataitai peninsula, and the district is of considerable interest both to the geologist and archæologist. Many of the kitchen middens appear to be of a very early date, and contain the remains of many a cannibal feast held in the days of long ago.

For the benefit of those who have not assailed the tomes of the New Zealand Institute, the late Mr. White's "Ancient History of the Maori," or waded through those ponderous Blue Books, "Native Affairs of the South Island," I give here an account of the wars at Hataitai, by which many rose to fame in the days of yore, and still more sank to the degrading level of the *hangi*, or oven.

In the time of Te Rerewa the Rangitane are said to have built the fighting *pa* known as O-rua-iti, which was situated close to the Signal Station. The principal chiefs who occupied this *pa* at that time were Te Rerewa, Te Huataki, Rangi-tahatihi and Tukanae.* A

* See "Notes on Miramar Peninsular," by J. C. Crawford, Esq. Trans. N.Z. Institute, Vol. 5, p. 398.

genealogy in my possession gives eleven generations from Hine Taurira, a sister of Te Rerewa, and who married Rakai-uiohia, to the present time. After the cession of their lands the Rangitane went south to the Sounds, and Hataitai was then occupied by various divisions of the Ngati-kahungnu Tribe of "Takitumu" descent, including the *hapu* of Ngati-kahukura-awhitia and Ngati-Hakeke, the principal chief being Kainga-kiore. The former *hapu* (sub-tribe) is still in existence and may be found at Wai-rarapa. In the days of the said Kainga-kiore, the people of Hataitai were attacked by the Ngati-Apa tribe of Rangitikei and Ngati-Hau of Whanga-nui, many fierce battles being fought in the vicinity of the O-rua-iti *pa*. During the last of these sanguinary struggles the sons of Kahu-ngunu were besieged in O-rua-iti, and Kainga-kiore suggested to the chiefs within the *pa* that they should sally forth and engage the enemy in the open. This course they objected to, until Kainga-kiore rushed forth from the defences in order to meet the enemy in hand to hand combat, shouting as he went: "Tukua te kiore a Rakai-mahiti, kia tete, tete ki waho," i.e., "Let go the *kiore* (rat) of Rakai-mahiti. Let us fight in the open"—Kiore being his own name and the latter that of one of his ancestors. As one man, his followers rose to the call of their chief, and dashing out of the fort, charged the enemy with such desperate valour that they drove them across the range towards the Para swamp, at which place the northern tribes turned and a savage fight ensued. Hemmed in as they were it was a case of victory or death, and the tribes knew it. Slowly and surely the Children of Tara forced back the invaders, back to the great swamp through which few might hope to escape. Here the descendants of Apa-hapai-taketake made their last stand and strove to win a name for themselves. But Kainga-kiore, charging into their midst with a band of picked warriors, routed them with great slaughter, though at the same time losing some of his best men. The survivors of the invaders fled by way of Evan's Bay and Wai-tangi to the western ranges, while the warriors of Hataitai returned to O-rua-iti in sorrow, for the gallant chief Kainga-kiore, struck down in the moment of victory, had passed out from the Land of Tara and lifted the ancient trail to the Reinga (Hades).

So Ngati-Kahungunu held possession of Hataitai, and other *hapu*s (sub-tribes) came and settled there. Among these were Ngati-Puku and Ngati-Hinepari. The latter people, under Te Rahui, built the Maupuia *pa* (fort) on the range overlooking Evan's Bay, the *totara* posts of which were still to be seen some fifty years ago. No battles of any importance took place at Maupuia, but various engagements occurred at different places round the Harbour of Tara, notably those at Te Taniwha and Kokotahi, in which Ngati-Apa were defeated. A

large, unfortified settlement was Te Mahanga, near Kau Bay, where many people lived during the summer months for the purpose of fishing and collecting the eggs of sea birds. At this place was a cave, which is said to have been the residence of a *taniwha* in the days of Tara, the wanderer.

We will now give a Native tradition of Tara, after whom Te Roto-a-Tara was named, which also includes mention of the great *taniwha*, or monster known as Awarua of Porirua, and which dwelt at Porirua Harbour in ancient times.

"Tara lived at Te Ante, in the land known as Heretaunga (Hawke's Bay District). He was a very *tapu* chief, exceedingly so, and likewise a great eater. In those times eels and birds were very numerous in the lakes known as Poukawa, Te Roto-a-Tara and Te Roto-a-Kiwa. The ducks frequented those lakes in order to bring forth young. Te Roto-a-Kiwa was the sacred lake of Tara, wherein he bathed, and on account of his being a sacred person no eels or birds were taken from that water. It would have been a very wrong thing to do, and an insult to the chief. In fact Tara, by means of his incantations, prevented fish and birds from staying in that water, and never have they been seen there since, even unto this day, except such as have been there placed by white men.

In those distant times it was that Awarua-a-Porirua dwelt in the lands of Te Whanga-nui-a-Tara, and the desire came to go forth and see far lands. Even so he started, in company with a fellow *taniwha*, by way of Wairarapa. Thus they abandoned their den wherein they had dwelt, and had devoured so many human beings. On arriving at the Roto-a-Tara this monster Awarua proceeded to devour the fish and birds of that lake, which had been preserved for Tara; and Tara was grieved on account of losing these delicacies, and resolved to destroy this troublesome monster. Then Tara waged war against the *taniwha*, and they fought long and fiercely. So fierce indeed was the struggle that the monster in lashing about with his huge tail threw up the earth and gravel in such quantities as to form an islet in the lake, which isle was named Te Awa-o-Porirua, after the reptile which formed it. Then that *taniwha* returned to Porirua, which is near unto Paekakariki."

Another version of this old-time legend states that when the two monsters arrived at Porangahau from Porirua, they found that district occupied by a tribe of people known as Te Rae-moiri or Te Upokoiri, and who were of the ancient people of the land, the people who grew up here long before the Maori landed. And that people attacked the two monsters and slew and ate the companion of Te Awa o Porirua.

HOW THE SONS OF TAHU-POTIKI UPHELD THE MANA OF THEIR TRIBE.

When these islands of New Zealand were first visited by Europeans and the native inhabitants thereof became known to the world, much interest was displayed by ethnologists in their origin, language, customs, and traditions. They were looked upon as a most interesting survival of a past age, inasmuch as they were living in the Neolithic stage of culture development, ignorant of the use of metals, and of any system of written language. In the words of a great thinker, "They may be said to have been continuing the slow march of the ancient world in the rear of the whirl and confusion of the army of modern progression."

Fortunately for the cause of science there were among the early settlers in New Zealand, *i.e.*, what may be called the second stage of settlement, men of trained and cultivated minds, and of intellectual tastes, men who considered it their duty to place on record such information in regard to the native race as they were enabled to collect. In later years, however, with the increase in population, and of the various refinements of advancing civilisation, there has not been the accession to the ranks of these workers in the field of knowledge that we might expect, and from observation I am led to believe that many persons who are interested in various branches of the noble science of anthropology are labouring under the impression that the time has gone past wherein such information might be obtained. To a great extent this is true; most of the old generation of Maoris have passed away and taken the knowledge they possessed with them to the Reinga. Still there are some remaining among us who represent in themselves the pre-Pakeha days, who have seen the wonderful changes which have taken place in their country during the past seventy years, and who still retain much uncollected native lore of old New Zealand. This colony being but in its infancy, it is, perhaps, natural that our young people should not so readily take to intellectual pursuits as do those of an older land, where the leisured class is more numerous, the higher education more general, and the great culture centres are continually training many young minds in the paths of science and mental refinement. Still, as we are undoubtedly destroying the native race by mere contact with our civilisation, the least we can do is to place on record, for the benefit of future generations, such information as is yet obtainable regarding this interesting people. I would, therefore, entreat those interested in the origin, history, language, and mythology of the aboriginal race of our country to do what they can towards preserving the traditional and philological lore of this vanishing people, before the few, the very few, survivors who possess that knowledge have gone from us in search of the "Living Waters of Tane."

To return to Hataitai: Some few generations after the arrival of the "Takitumu," the ancestors of the Ngati-Tahu commenced to

migrate southward, and located themselves at the lower end of the Wairarapa Valley. Te Ao-matarihi, a famous chief who lived some fifteen generations ago, is known to have resided at Wairarapa, and many interesting tales are still recounted by his descendants concerning that great warrior and his two wives, Houmearoa and Kuharoa. There appear to have been several *heke* (migrations) of Ngai-Tahu from the north—that is from the East Coast north of Gisborne—one of which, under Mahanga-puhua, came by canoe, and landed at Te Kawakawa (Cape Palliser). That district and Hataitai appear to have been the headquarters of Ngai-Tahu for many generations, and whence they kept sending small *hekes* across to the South Island. These pioneers, when outnumbered by the Ngati-Mamoe in their numerous wars with that tribe, would send to Hataitai for reinforcements.

About eleven generations back we find the Ngai-Tahu living at Hataitai, being probably mixed with certain *hapus* of the Ngati-Kahungunu, among which may be noted the Tu-te-Kawa.* Their principal *kaingas* at that time were located from Paikakawa (Island Bay) to Kakariki (Seatoun), and thence round to Omarukaikuru (Point Jerningham). In this district dwelt a band of hardy warriors trained in war's alarms, and who were often engaged in quarrels with the main body of Ngati-Kakungunu. One of the leading chiefs of these Ngai-Tahu was Kahukura-te-paku, who was connected with the Ngai-Tara tribe who had previous to this time crossed Raukawa and settled at Waimea, in the Nelson district. Tu-marō, the son of Kahukura, etc., Rakai-te-kura, daughter of Tama-ihu-pora, who was seventh in descent from Tahu, the founder of the line. Tu-marō, having determined upon leaving Hataitai on account of domestic troubles, collected his own immediate followers and, accompanied by his father, went over to Waimea, where they built a *pa* for themselves. Here the Ngai-Tara, together with the Ngati-Whata and Ngati-Rua *hapus* of Ngai-Tahu, separated from the main body of that tribe at Hataitai, lived for many years, and became mixed with the Ngati-Mamoe. At this period there were several different *hapus* living in the Sounds who had originally come from the North Island, namely the Rangitane, Ngati-Haua, Ngati-Hape, Ngai-Te-Iwi, Ngati-Wharepuka, and Ngai-Tu-Rahui, while in the district extending from Nelson to Arahura, dwelt the Ngati-Kopiha and Ngati-Wairangi.

When Tuāhuriri, the son of Tu-marō, deserted by him at Hataitai, grew up to the years of manhood, he enquired of his mother where he might find his father. "Look where the sun sets," replied Rakai-te-kura, "that is where your father dwells." So Tuāhuriri

* See Rev. J. W. Stack's "Traditional History of South Island Maoris," translated N.Z. Institute, vol. x., p. 65; Mackay's "Native Affairs of South Island," vol. i. White's "Ancient History of the Maori" vol.

treasured these words in his memory, and having prepared a large war canoe, he embarked with seventy of his followers and sailed over the sea of Raukawa to Waimea. On their arrival at the *pa* of Tu-marō and Kahukura, they were invited to take up their abode in a large house set apart for them. This they did, while their hosts made the customary hospitable preparations for their destruction *a la* ye gentle Maori. For it was ever held by the Maori that those not known as friends must, in the natural course of things, be treated as enemies. Wherein, methinks, the old-time Maori showed much good sense and discretion, and held up an example worthy of our earnest attention. So it was this spirit of careful forethought that induced Kahukura of the endless name to place armed men around the house, and to order the slaves to heat the ovens in which to cook the bodies of his grandson and companions. Now the identity of Tuāhuriri became known to the old chief in a singular manner. The children of the *pa* were amusing themselves, as children are ever wont to do, by looking through the window at the imprisoned visitors, when Tuāhuriri said, "How this house reminds me of that of my grandfather, Kahukura, which he left over the water at Kau-whakaarawaru." This remark was repeated by the children, and Kahu said, "Go and ask his name." This they did, and Tahu replied, "I am Te-Hikutawatawa-o-te-Rangi," the name given him by his father when he was born. So they went and told Kahukura, and he became greatly ashamed on discovering that he had been craving after the flesh of his own grandchild. And he went to the house and told Tuāhu* to come forth, but that he must come out through the window, and not by the door, to enable him to take the *tapu* off the ovens, which had been heated in order to cook Tuāhu and his companions. Thus was Tuāhuriri saved from death, but he cherished anger against his relatives for the dire insult, and but awaited an opportunity for revenge. This opportunity came to him on the day that—but "that is another story."

About this period there were many expeditions made by the Ngai-Tahu across to the South Island, such as that of Rangitama, who raided the West Coast, and killed many of the inhabitants at Poutini (the Hokitika Coast) and elsewhere, returning to Whanga-nui-a-Tara with large stores of the prized *Pounamu*. Also sections of the Hataitai people began to break off from the main body and *heke* across the Raukawa. Among the first of these were the Ngati-Kuri and Tu-Te-Kawa *hapus*.

The next important event in the history of Ngai-Tahu is the taking of the *pa* known as Te Mataki-kaipoinga. This was a famous fortress of Whanga-nui-a-Tara in ancient times and at the time of its fall was occupied by our friend Tuāhuriri and his sub-tribe.

* Tuahu, an abbreviation of Tuāhuriri.—Eds.

Owing to some quarrel with a chief named Hikaororoa, also of Ngai-Tahu, Tuāhu was attacked in his *pa* by his enemy, and again the shores of this blood-stained land became the scene of savage fighting for supremacy. Te Hikaororoa commanded the attacking force and drew up his men beneath the doomed *pa* at dawn of day, placing himself at their head for the assault. Just as the war party were rushing up the steep slope leading to the defences, a young warrior named Turuki forced his way to the front, passing the veteran Te Hika. That old fighter being indignant at such an act, he made some cutting remark about "a nameless warrior daring to attempt to snatch the credit of a victory." The enraged Turuki rushed back to the main column and entreated the chief Tu-Te-Kawa, the head of his *hapu*, to withdraw his men and attack the *pa* on the opposite side. This was done, and so rapidly did Tu-Te-Kawa effect this movement of his fighting men that their absence from the main body was unnoticed until they had fought their way into the *pa* and their chief's name was being shouted as the victor. While the fight was going on, Tu-Te-Kawa sent his nephew to save the life of Tuāhuriri, and to conduct him through the investing lines to a place of safety. So Tuāhu escaped, but not so his two wives, Hine-kahitangi and Tuara-whati, who were both killed by Tu-Te-Kawa, to whom they appealed for protection in vain. This would appear to be a strange act of ferocity from a man who had just saved the life of his relative Tuāhu. However, the beautiful but intricate laws of Maori *tikanga* explain this little matter satisfactorily. Te Hika, having lost the credit of the victory, and being doubly furious at the escape of Tuāhu, would inevitably have sacrificed the latter's wives, which would have been a lasting stain on the escutcheon of the Tuāhuriri family. Therefore it was better that they should die by the hand of a near relative, which would be strictly *tika* according to Maori ideas. So thought Tu-Te-Kawa, and acted accordingly, like the old Spartan that he was.

As the victorious war party were re-embarking in their canoes Tuāhu came from his place of concealment and called to Tu-Te-Kawa, asking him to return his arms and belt. They were thrown ashore for him and then he called out, "O Tu! Keep close to the shore, that you may retain life." So saying, Tuāhu retired to the forest, where he invoked the aid of his *atua*, and by their help he raised the furious wind known as Te Hau-o-Rongomai, which dispersed Te Hika's fleet of canoes, and many of them were lost in the stormy waters of Raukawa. Tu-Te-Kawa, being forewarned, escaped the dreaded power of the *atua*, and established himself and followers in the South, where, in his old age, he was killed by the oncoming Ngai-Tahu.

The next *heke* of Ngai-Tahu from Hataitai came about in the

following manner:—There dwelt at Hataitai the chiefs Maru, Manawa and Rakai-tauwheke, together with the tribal *ariki* Tiotio, a famous *tohunga* whose reputation extended to far lands. Te Hau-tangi, the chief of a *hapu* living at Kahu in the South Island, and who was allied to Ngati-Mamoe, was driven out to sea during a gale, and being forced to land at Hataitai, he decided to claim the protection of Tiotio, whose son Tu-Te-Uretira was living among the Ngati-Mamoe. Having drawn up their canoe on the beach, the party made their way under cover of night to the house of Tiotio, who welcomed them and bade his wife place before their guests a *poha* of preserved *tuis*. This was done to prevent them being killed by the tribe, who would have no power to molest them after they had been entertained by the tribal *tohunga*. Then the chief Rakai-tauwheke was sent for, in order that they might arrange as to what should be done with the visitors. Rakai was the son-in-law of Tiotio, having married his two daughters Rongopare and Tahupare. Then all the warriors assembled at the house of Tiotio, and with yells and frantic cries hurled their spears against the roof and sides. But on learning that the strangers had been protected by the *tohunga* they ceased their violence and asked Te-Hau-tangi to come forth and speak with them. This chief so ingratiated himself with the Hataitai people that he was requested to stay some time with them. This he did, and also bound the peace by taking to wife Rakai-te-kura and Mahanga-tahi, the two daughters of Tiotio. Moreover, he so pleased his hosts by his description of the South Island and its varied food products that a body of them accompanied him on his return.

Still another migration of Ngai-Tahu from Te Whanga-nui-a-Tara was that which left under the chief Moki. This old-time warrior carried death and dismay among the unfortunate Ngati-Mamoe of the South. Manning his huge war canoe "Te Makawhiu," which was made out of an enormous *totara* tree which grew in the Wairarapa Valley, he proceeded to destroy the descendants of Hotu-Mamoe with the energy of an ancient Maori *toa*. Having captured their *pa*, known as Parakakariki, and slain the inhabitants thereof, he sailed down the east coast of the Island, killing and dispersing the *tangata-whenua*. He was induced to undertake this tour of conquest by a statement made to him by two of his relatives who had visited those lands. "What food," he asked, "is procurable in that country?" Fern root," they replied, "is one food, *kauru* is another, and there are *weka* and rats and eels in adundance, also *kaka* and *kereru* and *patiki*. All these kinds of foods are to be obtained there. It is truly a land of food." "That land," cried Moki, "shall be my possession." Then said the chief Mango—"The mountains of the interior shall be a pillow for my head and on the coast will I rest my feet." Thus they claimed

and portioned out the land before they had even started to conquer it, which was another singular custom of the Maori.

It was during these wars in the South that the *tau*a under the command of Moki and Tu-rangipo, this last being another Hataitai veteran and the hero of many battles in the North Island, killed the father of Te Rangitama. The latter was absent at Taumutu (in South Canterbury) at the time of the attack, but on observing an unusual quantity of smoke arising from the vicinity of his father's *pa* at Waikakahi, he set off to ascertain the cause thereof. He contrived to enter the *pa* under the cover of night and made his way cautiously to his father's house, in which he saw his wife seated by the fire, and the chief, Moki, asleep. Beckoning to Punahikoia, his wife, to come outside, he questioned her as to what had occurred. On learning that she and his children had been kindly treated, he told his wife to wake Moki after he had gone and give him this message—"Your life was in my hands, but I gave it back to you." Then, taking off his dogskin mat, he laid it gently across Moki's knees and went out into the darkness.

The chief Rakai-tauwheke is said to have led the last migration of Ngai-Tahu from Hataitai. Tapu, a chief of the Kahungunu, having heard Rakai's house at Te Whanga-nui-a-Tara highly praised, said—"What is this house to my *kopapa* (canoe), which will carry me along the backbone of the Orongorongo." Te Rakai, on hearing of this *pepeha*, considered himself insulted by the facetious Tapu, and therefore, when the latter paid him a visit at Hataitai, he fell upon him and killed him, thereby vindicating his honour according to Maori *tikanga*. As the tribe of Tapu began to make matters somewhat warm for Ngai-Tahu after this little affair, it gradually dawned upon them that Hataitai bore a certain resemblance to the Land of Erin, in that it was a good country to emigrate from. So this last remnant of Tahu-potiki abandoned the Harbour of Tara and went over Raukawa to Moioio, an island in the Sounds, not far from Picton, where they settled among the Ngai-Tara. Here they lived in peace for a time, and then commenced a war with their neighbours, and were afterwards launched into a long series of battles, sieges and sanguinary struggles with Ngai-Tara and Ngati-Mamoe. But for a description of the strange adventures of Rakai-tauwheke and his band of cut-throat heroes we have here no space.

Not long is the Harbour of Taro left without occupants, for retreating southwards from their powerful northern enemies, the Ngati-Ira, of "Takitumu," are coming.

HOW NGATI-IRA, OF "TAKITUMU," HELD THE HARBOUR OF TARA,
AND HOW THEY LOST IT.

The Ngati-Ira tribe, which formerly held the country between Turanga and Tuparoa, on the East Coast, are descended from Ira-kai-putahi, son of Uenuku, who flourished in the hidden land of Hawaiki some 23 generations ago. This Ngati-Ira may be regarded as one of the ancient tribal divisions of the Maori, as they are held to have existed as a tribe prior to the coming of "Takitumu" from the Polynesian fatherland. Some five or six generations from Ira, his descendants were engaged in a war with the ancestors of the Aitanga-a-Hauiti, who also occupied that part of the country. The fall of the Pakaurangi *pa*, the great stronghold of the Ngati-Ira, which battle occurred in the time of Tane-ka-tohia, and was known as Te Pueru-maku, was a crushing blow to that tribe. Though desultory fighting continued for some time after the famous siege of Pakaurangi, the Ngati-Ira were finally dispersed at Anauroa by Kahukura-nui, son of Hauiti. Some of the survivors fled to Opotiki, and others to Waikato, which last were slain by the Ngati-Maniapoto. The majority, however, came south to Wairarapa, where they settled. This occurred in the time of Rere-kiokio, who counted 13 generations from Ira, 10 more bringing us down to people now living.

The story of the siege of Pakaurangi is one illustrative of many old-time customs of the Maori people, though space will not permit of their being all recounted here. A woman named Tawhi-pari was sent by her tribe to beg some seed *kumara* from the Ngati-Ira at Pakaurangi. During her stay there the Ngati-Pona-tarewa and the Ngati-Rakai-whakairi *hapus* of Ngati-Ira, while performing a *haka*, sang a song containing certain insulting allusions to the tribe of Tawhi-pari. This was quite sufficient to put the warlike Maori into a fighting humour, and a *tana* was at once despatched to seek satisfaction for their wounded honour. Having duly killed some stragglers outside the defences, the *tana* drew their lines around the *pa* and proceeded to devise some of those gentle schemes by which the ancient Maori was wont to destroy his enemies. Now there happened to be a woman

Uenuku
Ira-kai-putahi
Kaku-kura-ao
Kahu-kura-tamahoka
Kahu-kura-mamangu
Kahu-kura-porou
Pakirikiri
Tane-ka-tohia
Kahu-kura-porou (II.)
Kahu-kura
Tawhaki-rahui
Hui-whenua
Mahora
Makere-tu
Rere-kiokio
Tabi-a-rangi
Te Whakkumi
Tahi-a-rangi (II.)
Motuhia
Te Ahi
Whanake
Kekerengu
Te Miha-o-te-rangi
Ruihi (living)

named Hine-taupiri living in the *pa* who was related to both parties, therefore she was allowed, as is the Maori custom, to come and go as she pleased between the two parties. While paying a visit to the attacking force she was asked, "By what means can the *pa* be taken?" She replied, "By thirst; there is no water within the defences." So these artless people sent the Ngati-Ira a present of crayfish and other salt food, and also cut off their water supply from the springs without the *pa*. This being done to their satisfaction, the investing tribe sat down before the doomed fort and awaited the end. It was not long in coming.

There were some people in the *pa* who had friends among the attacking force, and therefore were allowed to come out and visit them, and were not molested by the Hauiti, for such is the custom of the Maori. But in paying these visits to the camp of the enemy the guileless children of Ira wore the thickest and heaviest of garments, and when returning to the *pa* would wade through the deepest part of a stream which ran before it, so that their clothing mats were completely saturated. When they entered the *pa* the famishing people therein, their thirst rendered tenfold more acute by the salt provisions provided by a generous foe, eagerly sucked the water from the saturated garments of their friends. It was this circumstance that gained for that fight the name Te Pueru-maku (the wet garments). This little device of Ngati-Ira was, however, detected by the enemy, and hence these visits were discouraged by them. Then the warriors of Hauiti called to those within the fort, "What do the *korimako* birds which rise in longing want in the Pakaurangi?" (i.e., "How do the people of the *pa* combat the power of thirst?") To which the braves of Ngati-Ira made reply, "They are preserving their spirit of power" (are self-confident). So the besieged party endured the intense agony of thirst day after day, while they saw before them the rippling waters of the stream below the *pa*. After the Ngati-Ira had become greatly weakened by suffering the enemy assaulted the *pa* and took it, great numbers of the defenders being slain. Thus fell Pakaurangi.

Those of the Ngati-Ira who escaped from this battle took refuge in the mountain range known as Huiaua. The trail to the summit was so narrow at one place that only one person could pass at a time. On this peak the fugitives placed their woman and children, and then went down to the lower country to seek their enemies. Many battles were there fought, including those of Takatakahanga, Taro-whakawiri, Ngakau-pakoa, Tomohiku, Kopua-tarakihi and others. But the power of Ngati-Ira was destroyed, and they were finally forced to seek other lands wherein to found new homes. Some of them remained near their old lands in a state of vassalage under the chief Toko-rakau of Ngati-Hauiti, hence the saying, "These are the *pakura* of Toko-rakau

who will not hearken to the *hie*." Just before Toko-rakau died he said to his people, "When I am dead, protect the Ngati-Ira, that they may be the comb to clean your heads" (*i.e.*, to conquer those who attack you).

The greater part of the Ngati-ira came south to Ahuriri and settled for a while on the banks of the river Tutae-kuri, whence they moved on to Wairarapa and settled at Te Kawakawa (Cape Palliser) and other places adjacent thereto. As they increased in numbers they spread over the land until they occupied the whole of the Wellington district as far as Pukerua, near Pae-Kakariki. Three generations after the migration, that is, in the time of Te Hiha, the *kapu* known as Ngati-Kararu was living at Porirua; hence the saying, "*Haere ki Porirua, te kainjya o Kararu*." ("Go to Porirua, the dwelling place of Kararu," is the translation, but there is an inner meaning not explained.)

So the descendants of Ira-kai-putahi settled around the Great Harbour of Tara and took possession of the lands vacated by the Ngai-Tahu. They appear to have lived in comparative peace for some time after their arrival, and to have become a numerous people. Their tribal *whakatauki* (proverb) was—"Te tini o te pekeha ki te moana, ko Ngati-Ira ki uta!" which reads—"The multitude of the *pekeha* on the ocean is like unto the multitude of the Ngati-Ira on land," the *pekeha* being a species of small sea-bird which appears in large flocks. These people appear to have lived in close contact with the Ngati-Kahungunu at Wairarapa, and at Pukerua they were intermingled with Mua-upoko, which tribe at that time occupied the country between the Pae-kakariki range and Horowhenua.

The division of Ngati-Ira who were living at Te Kawakawa with the *hapus* known as Ngati-Rongopotiki, Ngati-Te-Kauhau and Ngai-Ta-manuhiri, not being blessed with a chief of high birth as an *ariki* for the tribe, adopted in childhood a young chief of the Kahungunu people, named Ngaoko-i-te-rangi, who was a member of one of the leading families of that tribe. This chief was married in after years to Pokai-urukehu, concerning which lady the *whakatauki* says, "*Pokai-urukehu a te Ruamanihi*." A daughter named Te Hau-mokai was the result of this union. When this daughter had grown up, the desire came to Ngaoko to return to his own *hapu*, Te Aitanga-a-Tumapuhia-rangi. Then it was that he uttered the famous saying which has been preserved even unto this day—"Kati au te noho i roto i a koutou. Mene koutou e noho nei, he upoko tanyahangaha anake; ko tini o te pekeha ki te moana, ko Ngati-Ira ki uta." For, as my informant put it, the numbers of the Ngati-Ira were like unto the *pekeha* birds with which the Ocean of Kiwa is covered, as the surface of the land could not be seen for the multitude of the descendants of Ira. Which

same, no doubt, was a slight exaggeration on his part. However, seventy warriors were chosen as an escort for Ngaoko, and all these seventy were men of good birth, descendants of Tama-tea-ure-haea; whereupon may be mentioned a singular item in regard to the "Takitumu" tribes of the East Coast, for it is evident that among them was practiced the rite of circumcision, and also in the traditions of this people are noted traces of phallic worship, that widespread custom of olden times. So Ngaoko went on his travels with his gallant company of *rangatiras*, but the way was not long for them, as they were all slain by the people of Ahuriri, even unto the last man. And Te Haumokai, daughter of Ngaoko-i-te-rangi, married Te Ahi-ate-momo of Kahungunu, and her descendants are still known among the people of the Wairarapa.

As time passed by, these sons of Ira-kai-putahi occupied every available and convenient spot in this district, and although we do not see the numerous remains of fortified *pas* here that are met with at Taranaki, Turanga, Opotiki, and other places, yet this is to be accounted for by the fact that the nature of the soil prevented the forming of the *pa maioro* or earthwork defences in this Land of Tara. Therefore, most of their forts were formed of stockades consisting of large posts or tree trunks set upright in the ground and bound by long horizontal saplings to which the palisading was lashed. Such were the Maupuia, Orua-iti, Mata-ki-kai-poinga, and other old-time *pas* of Hataitai. Also the ancient *pa* known as Ngutu-ihe, which was situated on Pukeatua, and close to the road from Waiwhetu to Te Wai-nui-o-Mata, the Korohiwa opposite Mana, and many others. One ancient earthwork *pa* was situated on the summit of a spur up Korokoro stream, near the present town of Petone (so called by white people, but the proper spelling of which is Pito-one), and another was the historic Waimapihi at Pukerua. Probably the strongest fortified place in the district was Te-Pa-o-Kapo, which was situated on a small headland projecting from the cliff between Whitireia and Titahi Bay, at Porirua. Three sides of this headland were perpendicular cliffs, with the exception of a narrow passage down to the sea, and on the fourth it was connected with the mainland by a narrow neck of land which has evidently been cut away in former times, and a deep ditch formed. Above this ditch was a stockade of huge totara posts, of which some of the stumps are still to be seen. Inside this was another embankment and palisade, so that the whole must have formed a very strong fortress in those gunless days. The peninsula extending from the Kenepuru stream to Waitawa at the Heads has ever been a favourite residence of the charming tribes of this district.

Thus by building numerous forts on their lands, and by alliances with the powerful Ngati-Kahungunu, of Wairarapa, did the Ngati-Ira

hold possession of the Land of Tara, and become powerful as a tribe. As time wore on there arose within them that strong love for their lands and pride in their own tribal name, which would seem to be ever strongly implanted in the minds of a people who dwell amongst hills or mountains. Why is it that a hill-dwelling people are ever more independent and possess a greater love for their country than do the residents of the plains? Possibly because the surrounding scenery is more sublime and ennobling, and therefore more liable to develop a thinking people, and to endow that people with a powerful love for their native lands. In the work of a recent Australian writer, it is contended that a plain country tends more to develop a reflective mind than do the *monotonous* surroundings of a mountain country. *Ehara!* To those who uphold such a theory I would say with the poet, Excelsior! Climb up among the grand hills and look abroad upon the forest clad ranges, the solemn and majestic mountains, the glistening waters of river and ocean lying far beneath. Look upon these and for ever reject thy puny theory. I think it is Geiger, in his "Development of the Human Species," who says: "For the mighty aspects of nature, forest, mountain and sea, play their part in moulding the character of a nation."

Memories of past scenes come back upon me as I write these lines, scenes that will never fade from my mental vision until I too shall descend by the sacred *pohutukawa* root that leads to the *rerenga wairua*. Back over the space of years comes the remembrance of the grand panorama which greeted our eyes as we gazed upon the forest ranges of Tutuila, in Samoa, one Sunday morning in the long ago. Grandeur yet was that scene which lay before me as I looked from the summit of the Sierra Madre in far away New Mexico, where from the Great Continental Divide I beheld the Rio Grande speeding away to the Mexique Gulf, and saw far across the western desert the line of green cotton-woods which marks the head waters of the Rio Gila, ever hurrying onward to the Vermillion Sea. The man who could thus look down upon that mighty mass of sombre, rugged mountains and mile-deep *canons*, on those desolate *mesas* with their strange relics of an ancient stone-building race, on the great waterless desert stretching away to the Gulf of California, and yet not experience that singular sensation of mingled awe and exaltation which comes to most minds at such a time—then do I maintain that he is only fitted for the plainsman's life, and that his intellectual faculties are inferior to those of the Children of Ira.

Not the least memorable of many such sights is one witnessed from the summit of Whitireia on one fair summer eve, when the great expanse of Raukawa lay flashing and quivering before me like a sea of molten gold, in the rays of the setting sun. *Chingaro!* How

beautiful was that sight. Such an one as lives in the memory the beholder for a life-time. As night came on the waters became quite calm, and descending to the seaward point of the old Ngati-Ira pa, I began to interest myself in the strange works of nature, which are ever patent to the observer. Beneath the ancient strongholds which in bygone times was wont to ring with savage war cries and the clash of arms or the laughter of women and children, a great silence prevails. The night comes swiftly on. The sun sinks slowly down in the golden west, long rays of gleaming light flicker across the placid waters, and far away over Ruakawa there looms the sign of Kupe and the purple mountains of the south. Quite calm and tranquil is the ocean of Kiwa, and beneath the clear waters are seen strange forms of ocean life and masses of far reaching sea weeds. And then a strange thing happens. Across the motionless deep is heard a low murmuring sound as of troubled waters. A weird sound which might be the wailing of the spirits of those old-time warriors who dwelt on these lands in the dim past and fought the good fight of defence in the primitive fortress above. Then a long shuddering heave seems to pass through the ocean. The waters labour and surge in a long troubled swell, a strange convulsive shiver seems to flash through them, the sullen waves roll heavily into the dark caves and gloomy recesses which undermine the hill of Kapo, and can be heard washing and lapping in those unknown caverns. As I look downwards, the great mass of sea weeds among the rocks below are seen to twist and twine their long arms and writhe as a sentient being in mortal agony. Slowly does this marvellous commotion and uncanny sound pass away, and once again the waters are motionless. At irregular intervals it recurs, and so interested am I in this strange phenomena that I linger under Whitireia until darkness descends upon the sea of Raukawa. Yet a little while and the rising moon casts a shining path of silver athwart the Sacred Sea. No worthy member of "the legion that never was listed" could forsake that scene on such a night, so after selecting a safe ledge on the face of the cliff, I wrap myself in that well-worn *covija* that has seen so many rough camps from the Land of Tara to the Llano Estacado, and proceed to pass the night on the rocky headland of Te Pa-o-Kapo.

It is such surroundings as these that would have the aforementioned effect on the minds of an uncultured people, but in the case of those of a higher type of culture the issue is still more remarkable for together with certain defects there also comes to the lover of the mountain solitudes that singularly vivid understanding of other ages and of the minds of a primitive people that comes to those who have lived and thought much alone.

The love that the Ngati-Ira had for their lands is shown in the

many songs and proverbial sayings which have been preserved by their descendants. It is but a few weeks since that I stood on a hill overlooking the harbour of Tara, in company with a lineal descendant of the great chief Whanake and his famous wife Tamairangi, and well do I remember the tone in which he spoke of the lost lands of his tribe. How well he knew every point and hill, bay and flat, stream and forest, and the old names thereof, together with many strange tales connected with them. With what pride he pointed out the scenes of former combats in which his people had been victorious, and recounted to me the legends of the land of Tara. How earnest he was in showing me the places named in remembrance of his ancestors, such as Te Papa-o-Tara on Matiu (Soames' Island) and Te Ana-o-Kahungunu (the cave of Kahungunu) at Nga Mokopuna (the rocky islets off the north end of Matiu), which was ever held a sacred spot by the Ngati-Ira, so much so that no fisherman dared cast line or net there. How he described to me the beautiful appearance of the harbour in those pre-Pakeha days, when the hills were covered with forest which extended down to the water's edge, the flocks of wild fowl which frequented the beaches of Whiorau, Pito-one and Waitangi, and the favourite fishing grounds of his tribe. How different the Harbour of Tara seemed to him in those past days before Te Atiawa had caused the streams of Heretaunga and Waiwhetu, of Te Koro-koro, Okaitu and Tiakiwai to run red with the blood of the Ngati-Ira. How blue the water was, how bright the sky, how green and beautiful the forests of Ohiti and Pukeatua, of Whata-ahiahi and Papaka-whereo.

Coming down to later times he spoke of the encroachments of the white people and of the disappearance of the Maori in their old-time homes. No trace of anger or resentment could I detect in his words or tone, but a certain spirit of proud melancholy and despondency, as he said :—" Very great is my love for this land. Look you, friend ! The Pakehas increase in the world while the Maori dies before them. What says our old proverb ? ' *Ka ngaro i te ngaro o te moa* ' (lost like the losing of the *moa*). *E Hoa !* That proverb is for the Maori. Therefore, I say to you, do not cause the genealogies and sacred knowledge of my tribe to be printed in the Pakeha newspapers for ignorant people to stare at, but keep these things in your heart, that your thoughts may be good of the Maori when they have gone to join the lost *moa*. *E Koro !* This saying is for me and my people— '*Moku ano enei ra, mo te ra e to ana, mo te rakau hinga.*' " *

* Like most such sayings in Maori, this proverb loses its beauty in the translation, but roughly, " For me are these few remaining days, for the setting sun, for the falling tree." That is, " Leave me, &c."

The Ngati-Ira held the Wellington district for some eight or nine generations, during which no very remarkable wars occurred, though they suffered occasionally from the incursions of distant tribes, more especially after the advent of the Pakeha in the northern part of the Island. For the newcomers brought with them the death-dealing weapons by which the Maori were enabled to destroy 20,000 of their own race in the twenty years between 1820 and 1840. The northern tribes being the first to obtain guns from the whalers and traders, they at once proceeded to slaughter their less fortunate brethren in the south. Such was the raid of Nga-Puhi in the early part of this century, when they came down the East Coast in double canoes (*unuku*). Such, also, was the Amiowhenua expedition in 1819-20,* and that of the Waikato about the year 1821-22.† Throughout nine generations of men had the Ngati-Ira-kai-putahi held their own at Wairarapa and Te Whanga-nui-a-Tara, and kept their fires burning upon their lands. They had seen many changes on the great Fish of Maui, and fought many a fierce battle for life and liberty with the tribes of the Rising Sun. They had preserved the tribal identity even from the far north, whence their fathers came, and from where the fierce Tuhoe look down from the wilderness of the Urewera country, the Tlascala of Maoridom, upon the fertile plains of Turanga and Te Wairoa. But on the day that the warriors of Rongowhakaata beheld the great white-winged *taniwhas* of the Pakeha sailing on the ocean of Kiwa, their doom was sealed. What time the savage Nga-Puhi, raiding down from their ancient homes in the far north, attacked the children of Ira in their homes by the sounding sea? How came and went the changing years until from their kinsmen in the Valley of the Shining Water (Wairarapa) they hear of the dreaded Waikato, who, under the chief Tukorehu, dealt out death and destruction among the unfortunate southerners? For some time previous to the year 1819, the Ngati-Ira had been living in peace, but such a state of things was not to last long. For far to the north a cloud was rising which was fated to descend upon the doomed Ngati-Ira of Te Whanga-nui-a-Tara.

In the year 1819-20,† a war party of the Ngati-Whatua tribe, from north of Auckland, under the chiefs Tuwhare, Te Kawau, and Te Waka Nene arrived at Kawhia and persuaded Te Rauparaha, of Ngati-Toa, to accompany them in a raid on the southern tribes. Many of the latter tribe, and also some Ngati-Tama and Ngati-Awa agreed to this proposal, and under Te Rauparaha and Te Puoho joined forces with the band of Tuwhare. This *tuua*, which was known as Te Amiowhenua, proceeded down the West Coast, and

* See this JOURNAL, vol. viii., p. 216.

† See this JOURNAL, vol. ix., p. 85.

‡ *Loc. cit.*, vol. iii., p. 216.

fought each succeeding tribe they encountered, causing many of the people to retreat to the interior. On arriving at the narrow pass at Te Pari-pari, the abrupt ending of the Pae-kakariki Range, they found further progress stopped by the people of the Waimapihi *pa*, which was situated on the cliff above the beach, and just below the present railway station of Pukerua. Waimapihi was manned by a mixed garrison of Ngati-Ira and Mua-upoko, the latter under the chief Kotuku, and the former under Whanake, Te Kekerengu, Whatirangi, and Te Pua. This fort commanded the only trail by which an enemy coming from the West Coast would enter the Ngati-Ira country, and was therefore the key of the district. The people of Ira knew this full well, and hastily summoning their clansmen of the Pukerua, Porirua and Pauatahanui districts to Waimapihi, they strove to beat back the northern war party. The assault on the *pa* was commanded by Tuwhare, who, after a fierce struggle, succeeded in taking the place. Te Pua was killed by Tuwhare, but most of their followers escaped by the Waimapihi Creek into the ranges, having previously, I am told, buried their most prized *meres* and other articles of value to prevent them falling into the hands of the enemy. So the key of the Harbour of Tara was in possession of the *taua*, who then came on by canoe to Wellington, which they found almost deserted, the inhabitants having fled to Wairarapa and elsewhere. On their way round the Coast, however, they were afforded some little diversion by a *hapu* of Ngati-Ira living at Ohariu whom they *dispersed* (Queensland term).

The Amiowhenua proceeded to Wairarapa, where they found the Ngati-Kahungunu at several places, at Kakikino, at Mawhitiwhiti, where the Wairarapa people lost the chief Te Papahinga, and at Tau-whare Nikau, which *pa* was taken by the invaders after a most desperate struggle, and where the power of the Kahungunu people was broken. The war party then went on to Te Kawakawa, and as far as Porangahau, where they lost thirty men by the upsetting of a canoe. While at that place they saw a vessel passing through the Straits, and Te Waka Nene said to Te Rauparaha, "Oh, 'Raha, do you see that people sailing on the sea? They are very good people, and have a great deal of property, and if you conquer these lands you will be able to trade with them for guns and powder, and thus become strong to kill an endless number of people." This delightful prospect sank deep into the heart of Te Rauparaha, whose tribe was at that time in danger of being destroyed by the Waikato.

So the Amiowhenua expedition returned to its northern home, and Ngati-Ira were at peace—for a time. For Te Rauparaha had determined to migrate with his tribe and take possession of the Ngati-Ira and Mua-upoko lands. Thus it was that the Ngati-Toa forsook their ancestral lands at Kawhia. Climbing to the summit of the first hill

on their way south, they halted there and mourned for their deserted homes, which had been in their possession since the Tainui arrived from far Hawaiki. They cried aloud their farewell to the land and to the beautiful harbour, "Remain, Oh Kawhia, remain! Oh, ye ancestors of Ngati-Toa, remain in peace!" And then, turning their faces to the south, these mourning children of Hoturoa descended the Hill of the Last Look and began their long and weary journey through hostile tribes and dense forests, across swift rivers and pathless swamps to far distant Otaki, where Pae-kakariki stands sentinel above the lands of Ngati-Ira, and lone Kapiti looks down upon the Sea of Raukawa.

Having conducted the retreat of his people with masterly ability, Te Rauparaha remained for a time at Te Kaweka, in the Ngati-Awa country, where they were followed and attacked by a body of the Waikato, whom they succeeded in defeating. After this battle, the *Heke kai tangata* (man-eating migration) collected their forces and marched south along the Coast, the canoes containing the children and other non-combatants, holding a parallel course. This *heke* was composed of the Ngati-Tama and Ngati-Awa tribes. On their way south they fought the Ngati-Ruanui and Nga-Rauru people at Waitotara and other places, and coming on to Ohau, they built *Pa-Te-Rauparaha* on the banks of the Waikawa River, and commenced the work of slaughter, by which they eventually conquered, with the help of the Ngati-Raukawa, all the country between the Whangaehu River and Te Whanga-nui-a-Tara.

It is with the Ngati-Awa that we have chiefly to deal, as it was the Ngati-Mutunga and Ngati-Tama sub-tribes who drove the Ngati-Ira from this district and took possession of the Wellington lands. This party consisted of two hundred *topu* (i.e., four hundred men), and the principal chiefs were Wi Tako, Pomare, Te Poki and Te Patukawenga. Crossing the Pukerua Range by the old trail known as Tana-tapu, the *tana* came on to Wellington, and soon after commenced to make war on the Ngati-Ira. On their way from Porirua to Port Nicholson by the Pare-rau trail, Te Patukawenga laid claim to the upper portion of the Kenepuru Valley by exclaiming, "*Ko taku takapu tenei*"—"This is my belly"). Hence that place still retains the name of Takapu. Te Poki claimed the valley and delta of the Korokoro by saying, "*Ko te korokoro tenei o taku tamiti*"—"This place is the throat of my child"). The Ngati-Ira at this time were living in the Ngutu-ihe *pa* on Puke-atua, at the Ohiti, at the mouth of the Waiwhetu, in a *pa* opposite Ward Island (Makaro) of which Te Ao-paoa was the chief, at Whiorau, Okiwi, and other places around the harbour. The Ngati-Ira do not appear to have been much disturbed over this invasion, and it is possible that they placed too much

reliance on their tribal proverb, "*Kia mahaki ra ano te Kauae-o Poua, katahi ka riro te whenua*"—"When the jaw-bone of Poua becomes loose, then the land will be lost"—the Kauae-o Poua being a large isolated rock near Te Rimurapa. However, the tribal *pepeha* must have lost its power on this occasion, for the survivors of Ngati-Ira are few and wide scattered, while the jaw-bone of Poua still remains immovable as of yore, as I, myself, have seen.

At this time the head chief of the Ngati-Ira was Whanake, whose favourite dwelling-place was at the entrance to Porirua Harbour. His wife, Tamairangi, was evidently a very superior woman, and many tales are still told of her noble qualities and far-reaching *māna*. So widely known and highly respected was she that she may be placed on a level with that great chieftainness of Porou—Hine-Matiaro. One of the first engagements between Ngati-Ira and the invaders took place at Te Ngohengohe, close to the Ngutu-ihe *pa*, and just beneath the road from Waiwhetu to the top of Puke-atua. The Ngati-Mutunga and Ngati-Tama went forth to give battle to the sons of Ira, and on arriving at Whenua-ngaro sent forward a *hoko-wha* (forty men) to act as scouts. Immediately on commencing the ascent of the hill the scouts were attacked by Ngati-Ira, who were concealed in the bush. The advance party lost heavily, and would soon have been all killed had not the main body of Ngati-Awa, under the chiefs Patukawenga, Pomare, Wharepoaka, Te Arau, Te Poki, and Ngatata advanced rapidly to their rescue. This completely changed the tide of war, and the Ngati-Ira were defeated with heavy loss, the survivors retreating across the range into the Wainui Valley, and thence to Wairarapa. After this little diversion was over the chief Patukawenga, at the head of a body of his *hapu*, attacked the Ngati-Ira at Okiwi, Whiorau (Lowry Bay), and other places on the eastern shore of the harbour, in which encounters the people of the land suffered severely. During some months, parties of the invaders were constantly being sent out to search for and destroy the remnants of Ngati-Ira living in secluded spots. It is unnecessary to describe the scenes which followed these combats and surprises. In the words of an old *morehu*, or survivor—"We did not suffer from hunger in those days."

In one of these raids the Ngati-Awa took prisoner Nga-Whawha, the daughter of Whanake, who was taken to Taranaki. I am told that her captors were not aware of her rank until she was ordered with other prisoners to carry food, and then it was seen that she kept continually stopping to adjust the straps on her shoulders, which was painful to one not accustomed to carrying heavy loads.

Some of the escapees fled to Tapu-tē-ranga, at Island Bay, where they were besieged by Ngati-Awa, who marched from Heretaunga (the

Hutt) by way of Waitangi* and Paikakawa.† The Ngati-Ira held their own for a time on the islet, and the remains of their defences, consisting of a wall of stones and rubble, can still be traced on the eastern side of the central rock. Finding themselves hard pressed, however, they escaped in their canoes, and put to sea. Some of them, including Tamairangi and her family, landed at Ohariu, where they were taken prisoners by the Ngati-Awa. Thinking that she was about to be killed, Tamairangi asked permission of her captors to sing a song of farewell to her people and the tribal lands. This being granted, she sang a pathetic *waiata*, describing the beauties of the district, and other matters dear to the hearts of the Ngati-Ira.‡ However, she was not killed here, but was taken with her family to Kapiti by the Ngati-Toa. Escaping from that island with her son, Te Kekerengu, and others, they all fled to the South Island, where they were slain by the Ngai-Tahu.§ Thus fell the leading family of Ngati-Ira, who saw their tribe killed and dispersed, and were themselves driven from their ancestral lands by the on-coming descendants of "Tainui." The few descendants of this family who survive come from Te Miha-o-te-rangi, son of Te Kekerengu. But their lands are, so say the Ngati-Awa, "*kua riro i te toa*," i.e., conquered.

During that period of war and trouble what tragedies were enacted on these now peaceful shores, what awful misery and suffering was endured by the unfortunate Ngati-Ira, no one but those having some knowledge of Maori customs can have any conception of. For day and night the ovens were ever glowing, ready for the bodies of fresh victims of savage revenge. Then might be heard the weeping of women, the death songs of brave warriors foredoomed to the *hangi*, or oven, and the wailing of helpless little children in the hands of an implacable foe. Well might the chiefs of old leave this parting injunction to their tribe when death overtook them: "Be brave, be brave that you may live!"

As to what the end of these savage feuds would have been had not a superior race appeared on the scene, it is impossible to say, but it is possible that there is an element of truth in the reply given to this question by an old chief in the north: "I see an old man standing on the look-out post of Te Ranga's vacant *pa*. He strains his eyes,

* Waitangi—The lagoon, or swamp, which formerly existed at the lower end of Cambridge Terrace.

† Paikakawa—Island Bay Valley.

‡ We have endeavoured in vain to obtain a copy of this *Waiata*, which is described, by those who have heard it in former days, as very pathetic.—ED.

§ There appears to be some doubt as to who slew Kekerengu. He was related to the Ngai-Tahu, and, we think, would not knowingly have been killed by them. See Te Kahu's narrative as to Kekerengu's doings in the last number of this JOURNAL.—ED.

peering in every direction, no sign of human being, no uprising smoke meets his gaze, and thus he cries to himself, 'Nobody, nobody, not one, alas, not one! Days have passed since I have tasted the sweetness of human flesh; is it all finished? One thing at least—no one survives to consign my body to the *hangi*.' "

But the sons of Ira-kai-putahi, what of them? Where are those stalwart warriors who kept their tribal name even from far Hawaiki, who fought their way through many peoples to reside in the Land of Tara? Ask the descendants of Toa-Rangatira and of Awanui-arangi.* For they were slaughtered in hundreds by superior weapons at Heretaunga and Waiwhetu, at Okiwi and Wairarapa. They fell like ripened wheat in the battles of Whakapaitai, Omihi, and Te Ngohengohe, and in guarding the portals of their home at Waimapihi. Their bones lie thick in the old-time swamps around Port Nicholson, in the burial caves of Porirua, and in the sand dunes of Hataitai and Paremata.

The Ngati-Awa, of Taranaki, are now holding the Harbour of Tara, and Ngati-Toa are in possession of Porirua, where we find their descendants at this day. Ngati-Awa settled at the Ohiti and Hikoikoi *pas*, at the mouth of the Hutt river, at Paetutu, a *pa* built on an island in the swamp just above Pito-one, at Ngauranga, at Kaiwharawhara, Te Pakuao, Tiakiwai, Raurimu, Paikaka, Te Raekaihau, Pipitea, Waitangi, Kakariki, Te Mahanga, Tangiakau, and many other places around the harbour of Wellington, and on the shores of Raukawa. Those located at the Hutt were in constant dread of being attacked by the Wairarapa natives, who used to descend upon them from the bush ranges. In one of these raids, made shortly after the arrival of the first white settlers, the chief Puakawa, of Waiwhetu, was killed, his heart being torn out and offered to the gods by the invading *taua*. It was the frequency of these raids that caused the Ngati-Awa to erect the Paroro-rangi *pa* on the hills just beyond Ngauranga. Several different *hekes* came south from Taranaki at various intervals, and joined their tribal friends at Otaki, Waikanae, and Wellington, the principal one being the Heke Tama-te-uaua. This party came from the Ngamotu *pa*, at the Sugar Loaves, shortly after they had defeated Waikato, with the help of several whalers and ship's carronades. Marching south under the chiefs Wharepouri, Rauakitua, Te Ito, and others, they were attacked by the Ngati-Hau, at Pukenamu (where the stockade stood in after days in the town of Whanganui), where, after a desperate fight in which they lost the chiefs Te Ito, Marama-ra, Te Makere, and Te Onemihi, they succeeded in crossing the Whanganui river, leaving their enemies wailing for the

* The ancestors who gave these names to the two tribes, Ngati-Toa and Ngati-Awa.—ED.

death of Te Popo, a chief of Ngati-Tu-wharetoa. Reaching Otaki they took part in the battles of Pakakutu and Haowhenua, after which they fell back on Te Waka, many of them coming on to Port Nicholson.

Many stirring tales are told of the doings of Te Ati-awa in those days. How Pomare, of Ngati-Mutunga, together with his people, seized the Rodney vessel at Soames Island, and compelled the captain thereof to take them to the Chatham Islands, which group they colonised after the manner of the Maori.* How Ngati-Tama settled at Wairarapa, and fought the Ngati-Kahungunu with varying success. How Parekauri, Tama-Tuhiata, and other women of rank of the Atiawa were carried out to sea in a canoe through the breaking out of the Wairarapa Lake, and how they perished before the eyes of their friends. How the Kahungunu captured the chieftainness Wharawhara-i-te-rangi, and took her prisoner to far away Nukutaurua, at Te Mahia, Hawkes Bay. How Wharepouri, with his *hapu*, went a canoe-making in the forests of Wairarapa, and how the guileless children of the Shining Water fell upon Whare and his merry men and slew many of them with feelings of the purest joy. And how the old Atiawa warrior fought the good fight as became a *rangatira*, in whose veins ran in the blood of the Great River of Heaven (*Awa-nui-a-rangi*). And also, after losing most of his men, how he retreated with his face to the foe, and his spear held at the charge, and took refuge alone in a frail *raupo* hut, and there defied the enemy. And how the Kahungunu surrounded the *whare* and thrust their long spears through and through the frail walls seeking to slay its lone occupant; but above all how the old *toa* saved himself by clinging to the roof, thus avoiding the spears, and finally burst out of that hut and escaped through the lines of the enemy. And in after years when he was gathered to his fathers, how his tribe buried him, with chiefly honours, at Pito-one, but who took his canoe, *Te Wheke-a-muturangi*, which was captured at the battle of Waiorua, and set up the half thereof at Ngauranga as a *tohu*, or "sign," for the chief Wharepouri of Te Atiawa.

THE LAST STAND OF THE SOUTHERN TRIBES—HOW NGATI-TOA
DEFEATED THE COMBINED *HAPUS* AT KAPITI.

The few survivors of the intertribal wars of sixty years ago are as a connecting link between Neolithic barbarism and the advanced culture development of the Later Iron Age. They have seen the great stride forward taken by their country in a few short years and are compelled to accept the inevitable. For they can see that progress is not for

* This was in December, 1835.—ED.

them, that the gulf of barbarism and modern civilisation is not spanned in a generation, that in these racial struggles the less advanced must surely succumb. They await their extinction with apparent indifference, they view with apathy the works of the white man, for the *māna* of their race has departed. These *kaumatuas* have seen full many a hard fought battle in the pre-Pakeha days, veterans of the Homeric combats at Pukenuamu and Waiorua, and of the historic battle grounds of Otaki. Such men are Wi Hape of Ngamotu, Rangipito of Te Atiawa, Ihaia Te Paki of Ngati-Toa and Te Karehana Whakataki of the *heke* Hauhauā.

Hear what one of these old fighters related to me regarding the last attempt made by these southern tribes to beat back the tide of northern invasion:—

This is how it came about. In taking my walks abroad, I found myself meandering around the shores of a peaceful sunlit harbour, rich in reminiscences of the way back thirties, until I reached the home of the last local migrant of the great *heke* Kai-tangata of 1822. It is here that the descendants of the brave chieftain are listlessly awaiting the extinction of their tribe. The first hut in the settlement is a miserable shanty with open walls and a roof through which the rain finds an easy passage. One might well doubt that any human being could preserve life in such a hovel, and yet it is the home of a lone old warrior of other days, who formed one of the above *heke* seventy-two years ago. Though nearly a centenarian, he is not yet past work. He cultivates his plot of ground and keeps the surrounding fence in repair. During the winter he lies for days together in his *whare*. The people of the *kainga* take but little heed of him, for he is not of them nor of their time. His thoughts are in the past and with a previous generation, while they have lost the vigour and energy of their forefathers without acquiring the better qualities of a dominant race. What a life is his! No friend has he in the evening of his days, no old comrade with whom to fight his battles over again. Alone he lives, alone with the memories of other days, alone and uncared for. He has seen his old ranksmen, warriors like himself, pass from the world of light to the dread *Po*—the utter darkness. And he alone of all that fierce throng remains. Tarry yet a while, thou life-weary son of *Tu*, yet a little while and thy fierce comrades of the days of yore shall beckon to thee from the Land of Shades, and still again shalt thou rally to the hoarse battle cry that comes ringing across the black waters of Yama. Then shalt thou gird thyself with spear and axe and war-belt, and don the waving plume that oft-times led to victory, forsaking with scorn thy degenerate tribe, and tread with firm step that last war-trail that leads to the unknown realm of Hine-nui-te-po.

And so (by dint of stooping a yard or two) I pass through the low doorway and enter the cheerless hut of the last migrant. The old man is lying on the damp ground within and covered with what appears to be the remains of a pre-historic blanket. A fire smoulders in the centre of the hut, a heap of fuel is in one corner, a few potatoes in another, nothing more. On my saluting him he slowly emerges from within the ancient blanket and comes stiffly forth into the morning light. He squats down in the native fashion and gazes silently out upon the surface of the bay. The sunlight plays upon the glistening waters, the long stretch of sandy beach flashes wet from the receding tide, and far away in the distance rise the serrated Tararua Mountains, which guard the Valley of the Shining Water.

So he remains for some time without uttering a word. Of what are his thoughts? What strange and savage scenes of olden times does he witness? What recollections are those which come trooping back over the wearied chords of memory? His face is perfectly expressionless and appears dead to all exhibition of emotion. No sign escapes him which betrays his recognition of my questions. For his mind is far away in the sunny north where his youth was passed. He is fighting again in imagination the savage tribes of the Western Sea. He is re-traversing many an old-time war-path, from the lone peak of Taranaki to the swift waters of Waikato. Threading the back trail of his memory he broods long over the changing scenes of his adventurous life, every incident of which passes panorama-like before his eyes. Back over the dim trail of the past, beyond the exciting incidents of Kaiapoi and Hikapu, of Horowhenua and Te Waiorua. It is then that he sees his old companions of many a bygone fray, and hears again their friendly voices as of yore. Over the well-remembered trail he goes, passing the cold ashes of many a former camp fire, and recognising on every side the familiar landmarks of his life. *He sees those who are not present and hears those who do not speak.* He remembers well the exciting events of many a daring expedition in search of *utu*, and brings to mind the fierce history-makers of Ngati-Toa. Once more he is in camp with the bold Argonauts in their quest of the Land of Tara, once more he greets the well-tried warriors who have passed on. Back over the wires of memory comes the remembrance of the time when his people left their far distant home by the sounding ocean. When they stood on the hill-top above Kawhia and looked down on their burning homes below. When they cried aloud in their love for the fatherland, 'Farewell, O Kawhia! Farewell. Remain here. As for us, we go to Kapiti, to the Wai Pounamu.' And when, high above the surrounding clamour rose the voices of the women and little children as they mourned for their lost home.

And also he sees full clearly the beautiful harbour of Kawhia as it appeared some seventy odd years ago. He sees the sun shining on the old-time *kaingas*, he sees the rippling streams that flow between the bush-clad hills, he hears the musical notes of many song birds that enliven the verdant forests. Back still further—the trail is getting very faint now, and sadly overgrown with the weeds of forgetfulness—he dimly remembers how the learned men of his tribe unfolded to him the awful mysteries of the Spirit World and pointed out the narrow Trail of Life that lay before him, showing how that Trail may be trod but once and that for the way-farer there is no back track. Across the shining waters of the bay, resounds the moaning of the restless ocean; from the dark motionless woods come the same strange echoes as of old.

Gradually the sun seems to thaw out this old survivor of the past and brings him back to life and the present. Not in vain have I appealed to tribal pride and faith in ancient ways; not in vain have I listened with grave and ancient mien to wondrous tales of witchcraft and of gods, of terrible man-devouring reptiles and fights fought long ago. The face of the old warrior lights up through its deep scored tattooing, he grasps firmly his staff and then the oracle of Toa Rangatira discourses.

Ihaia Te Paki, of Ngati-Toa, speaks:—"O, friend! We were a brave tribe, a great and valiant people were the Ngati-Toa in the days that are past. What though the tribes of Waikato-taniwharau and of Awanui-a-rangi, were around us on every side, with dark thoughts in their hearts? What though the waving plumes of the north and of the forest-reared Ngati-Maru-whara-nui cast their shadows on our land, and the steps of many warriors were turned in the direction of Moeatoa (a little south of Kawhia)? We overcame them with the spear and battle-axe, for had not the *mana* of 'Tainui' descended to us, the children of Hoturoa? Even so, for beyond doubt, there were many great deeds done in those brave days of old, when the gods of the Maori assisted them to overcome their foes and to make great the tribal name. Still do we proudly trace our descent from Haumia-whakate-re-taniwha and Tu Pahau, from Toa-Rangatira and Marangai-Paroa. Still do our women sing of the gallant Hotu brothers and their wonderful deeds, of Pakaue, Kawharu and Te Haunga, with other brave chiefs of old, who preserved the *mana* of Ngati-Toa and kept their fires burning on the land."

Here the old man pauses and remains silent for some time, during which I smoke the placid pipe and await further revelations. Turning suddenly upon me, and with a singular expression on his face, he says:—"Friend: If you had a Maori weapon and I had a Maori weapon, how would it be?" I am fain to confess that in all

probability it would end in my complete discomfiture and in my being sent to join the numerous victims of his knowledge of Maori warfare. With a grim chuckle he continues:—"Who says that our conquests have been made by the guns of the Pakeha? There were few, very few, guns among the warriors of Ngati-Toa when they fought their way through to the Eastern Sea. They fought with the ancient weapons of the Maori, with spear and *mere*. They traversed the Fish of Maui, from the Western Sea to the Land of the Rising Sun, and the tribes of the south gave way before them. The Ngati-Apa fled to Kapiti and the mountains of the interior, the Mua-u-poko shut themselves up in their island *pas* at Horowhenua and Papawharangi, the Ngati-Ira of Te Whanga-nui-a-Tara fled from the flash of their weapons."

"What was that you asked me, friend? When did those things take place? Was it before or after the *Whakapono** came? *E Tama!* The *Whakapono* is but a thing of to-day. *Hei aha te Whakapono!* It was long before we saw the ships of the Pakeha on the Great Ocean of Kiwa, before the whale-hunters came to Kapiti and Porirua."

"*Tena*: The tale I am now about to relate to you is the story of the great battle at Waiorua on the island of Kapiti, which battle is known among us as Te Whakapaitai. It was there that the tribes of the south made their last great attempt to overcome the Ngati-Toa, but the victory of that fight fell to us, for who could withstand Te Rauparaha and the 'Tainui' *hapus*. It may be that I cannot tell you of all these things, for at times I do not remember them, being now an old man and afflicted with the ills of age. I have already told you how we slew the people of this land at Horowhenua, at Waikanae, at Takapu-kai-ngarara and many other places. Also how we drove back the Mua-upoko, Rangitane, Ngati-upokoiri, Ngati-motuahi, Te Tine-o-Te Parakiore and many other tribes to the mountains, where they lived like wild dogs in the bush. But after a time we became weakened by constant fighting, and then these people attacked us at Waikanae and killed many of the Ngati-Toa. After that we went to Kapiti and the Mua-upoko overran the country between Pae-kakariki and Manawatu. Then these people held a great meeting at Waikanae and the chiefs of many tribes were there, and they resolved to send word of that meeting to all the tribes, that they might collect their warriors to attack Te Rauparaha. Thus it was that this great army came from all parts of the world and met together between Waikanae and Otaki. There came the tribes of the north and of the south, of the east and of the west. Friend, the number of those people were like unto the sands which drift upon the sea-shore.†

* Christianity.—Ed.

† Te Pahi here speaks *a la Maori*. The attacking force consisted of about 2000 warriors.

“There came the Ngati-Hau of Whanganui under their chiefs Turoa, Paetaha, Te Anaau, Rangi-te-whata, Te Rangi-whakarurua and Te Kuru-kaanga. There came Ngati-Ruanui of the north under Tu-Raukawa, Te Hanataua and Te Matangi-o-rupe. There also were seen the Mua-upoko marshalled under the chiefs Kotuku, Te Rangihwinui, Tanguru, Maru, Tawhati and Tumata. Then the Rangitane under Mahuri, Tutai, Te Ra-maui, Kai-mokopuna, Tukihongi and Te Awa-kautere. Rank behind rank were seen the Ngati-Apa with their chiefs Marumaru, Te Hakeke, Turangapito, Papaka, Tahataha, and Te Ahuru. There also came the Ngati-Apa-ki-te-ra-to and other *hapus* of the South Island, together with the Ngati-Ira and Ngati-Kahungunu. But we of Ngati-Toa were but as a handful of dry leaves to be scattered far and wide by the great storm which encircled the land. We were but the survivors of Te Kiriwera, Ngati-Koata, Ngati-Hangia, Ngati-Haumia, sub-tribes of Ngati-Toa. Even our chiefs were away at Rangitira when the enemy attacked us, and we had but few leaders including Te Tipi, Te Rangataiki and Tu-te-pakihirangi. So the multitudes of the land came against us at Kapiti.

“Now, O Son! Hearken to me. The land and the sea were dark with men, and the renowned fighting chiefs of many tribes were to be seen in their ranks. This great army approached Kapiti in the darkness of night and the first warning that we received was as they landed at dawn of day. Some of our people who lived on the hillside heard the sound of the paddles as they drew near, and they cried out in warning—‘*E puta ki waho! Te whakaariki! Te whakaariki!*’” We rushed out of our houses and down to the beach to repel our enemies, then on the shores of lone Kapiti there was fought the great battle of Whakapaitai. *E Tama!* The multitudes of the land were upon us. Far out upon the ocean we saw the myriads of canoes. So numerous were they that the sun could not shine upon the waters. We saw our fierce enemies of many a former battle hastening to obtain payment for their people whom we had slain. We saw the *rau-kura* and the *toroa*, the red and white plumes of the north and of the south. We saw the two long lines of war canoes closing in from Waikanae and Otaki. O Son! These were indeed the thousands of the land, while we of Ngati-Toa were but as the *rau-hokowhitu** of olden days. But the omens were propitious and the gods of the Maori gave us strength to do great deeds. Who knows of the *matangohi*† of that battle, for each warrior of Ngati-Toa was assailed by many men. And then we heard the wild cry of the woman Pararaha—‘*Tikarotia te marama! Tikarotia, tikarotia, tika-*

* The 170 twice told.—ED.

† The first slain.

rotia te marama! As we heard the words of this woman we strove to slay the chiefs, and Te Ahuru of Ngati-Apa was the first to fall, but the *pehi* (second person slain) of that battle was the brave woman Pararaha. (You see that girl yonder by the *whata*? That is Takune, the descendant of Pararaha the *pehi* of Te Whakapaitai.) Then the enemy charged us with hoarse cries of defiance, and took prisoner the child Tawhe of Ngati-Toa, who was not killed, but was saved by Tu-te-pourangi of the Ngati-Apa-of-the-Setting-Sun. We tried to capture Turoa, the great chief of Ngati-Hau, but he remained in his canoe and so we failed. So charged the enemy upon us and so we drove them back upon the water's edge. So fought the braves of Ngati-Koata of 'Tainui,' and so the Ngati-Haumia upheld their tribal motto—'Ko Haumia Toa.' So vainly fought the survivors of Ngati-Ira under the chiefs Te Kekerengu and Tau-unuunu. Even so, we of 'Tainui' fought for the *māna* of our tribe and behold! Ere long we, the warriors of Ngati-Toa, drove the legions of the world back into the sea from whence they came. Dark were the shores of Kapiti with the bodies of the slain—*Ta Ngati-Toa pai!* Friend! that was how we destroyed the multitudes of the South beneath the shining sun. O Son! My words to you are ended."

Again the old warrior relapses into silence and gazes before him across the rippling waters, murmurs to himself some old memories of by-gone days. The oracle of Ngati-Toa has spoken for the day and so, with the ancient farewell of his race sounding in my ears, I retrace my way across the sunlit sands and leave the survivor of Waiorua to his own thoughts.

So failed the last effort of the southern tribes to regain their *māna*.

When the tidings of the Ngati-Toa victory at Kapiti reached the northern tribes many *hekes* of the Ngati-Awa and Ngati-Raukawa tribes, with portions of Taranaki, Ngati-Ruanui, Ngati-rangatahi and Ngati-Maru-wharanui, come south to locate on the newly-acquired lands. The Ngati-Raukawa were firm allies of Te Rauparaha, but the turbulent Ngati-Awa soon commenced to show the cloven hoof, and brought upon the land a series of quarrels, battles and sieges, which only ended in 1839, when Te Atiawa were attacked at Te Kuititanga *pa* at Waikanae by the Ngati-Raukawa of Otaki. The *pa* was attacked at dawn, and some few hours afterwards the remnant of the Otaki *taua* were flying for their lives up the beach towards Otaki, leaving some seventy of their warriors on the field of battle. This was the last intertribal fight in the south.

After a time there came yet another tribe of invaders, surely this must be the last, a strange tribe who are neither of 'Tainui' nor yet of 'Takitumu' extraction, but who appear from the great ocean of Kiwa in huge canoes, such as the gods of old might have used. This

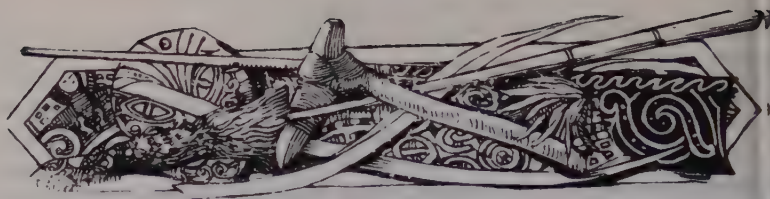
new tribe is composed of various *hapus*. Some of them, men of strange customs and great daring, live in their great canoes upon the waters and employ their time in slaying the monsters of the deep. Some abide upon the land and trade with the Maori, bringing strange articles of clothing and many other wonderful things such as the Maori had never before seen. Yet another *hapu* scatter themselves over the land and cause it to bear abundantly of strange products. A truly marvellous and yet withal an eccentric tribe, who bring with them the *Whakapono*, to teach the blessings of peace on earth and goodwill to man, and also guns and powder to enable the Maori to destroy each other with unprecedented ferocity and rapidity. Who also bring with them rum and various new and deadly diseases, all of which are calculated to assist greatly in the work of colonisation. These extraordinary people are called by the Maori Pakeha, that is, fairies or beings from another world. But as this is essentially a pre-Pakeha chronicle we cannot here enquire further into the origin and history of these singular migrants.

Such then is a meagre account of the Harbour of Tara and the people thereof before the advent of Europeans. Imperfect though it be, it will yet serve to give some idea of what this land has seen in the long centuries of past barbarism during which the Polynesian held sway in Aotearoa. Collected from the best native authorities, these notes may also form a basis on which to build up a more complete and connected history of the Land of Tara. What says the *Mejicano*? "*Barba bien remojada, medio rapada*"—A thing well begun is half finished. And if I have, in these pages, spoken disparagingly of the Maori *atua*, then do I say with Herodotus—"In thus speaking of them may I meet with indulgence both from gods and heroes."

Not a few lessons may be learnt from the customs, language and traditions of a neolithic race. Repulsive though many of such things may appear to the casual observer, yet to those who possess the true love of knowledge which comes to the thinking mind, there is opened up before them a vast field of research in which they will not only experience the keen delights of intellectual pleasure, but also discover many proofs of the ennobling theory of human evolution, as opposed to the degrading hypothesis of degeneration.

When I show this veracious chronicle to the *kaumatuas*, who have imparted to me much of the matter contained therein, I know well what remark it will elicit. For those old warriors will listen in wonder and exclaim, "*He Pakeha*" Which same two words, when pronounced in the proper tone, contain a world of meaning.

While to those who despise the lesson of the past, and disbelieve in the great law of human progress, I would reply with this *whaka-tauki*, "A descendant of Motai will yet journey over the sands of Hakerekere."



LEGEND OF TAMA-AHUA. (A SOUTH ISLAND VERSION).

BY F. MARTIN.

[The North Island version of this peculiar tradition will be found in this JOURNAL, Vol. v., p. 233. We have not yet got at the meaning of this story—for meaning there is no doubt, and it has something to do with the first discovery of the greenstone.—EDITORS.]

AFTER Tama-ahua's wives, namely, Hina-ahuka, Hina-kawakawa, Hina-aotea, and Hina-tangiwai came to New Zealand in the canoe Tairea, he followed with his magic dart to endeavour to find them. He stuck the dart in the ground, and it sounded at Milford Sound. He travelled thither, expecting to discover his lost wives, but he only found Hina-tangiwai. He thereupon wept. Again he stuck his dart, and in response to the sounding he journeyed up the Arahura River. With him was a slave—Tumuaki, or Tuamahiki—whose nickname was Tuhua; this slave he instructed to prepare food. While cooking it Tuhua rubbed some of the grease from it upon his arms, whereon Tama-ahua rose in anger and slew him. For this Tama-ahua was punished, as the ground rose up under his feet and formed a hill, now known as Tahua, from the top of which he saw the canoe Tairea and his three wives—Hina-ahuka, Hina-kawakawa and Hina-aotea—all turned into stone. This was done as a punishment for Tama-ahua's killing of Tuhua, and they remain there to this day.

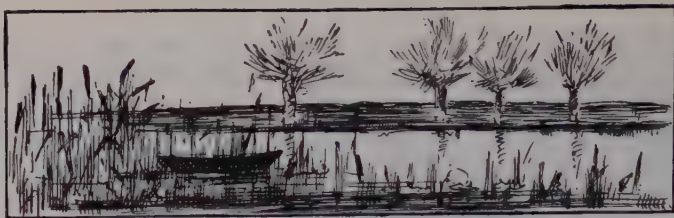
Hina-ahuka (also called by the North Island natives Kahuranga) is the best sort of greenstone, and is so clear that you can almost see through it. You cannot find this kind of stone unless you have had a dream. Your dream must be that you are nursing a new-born child. If you dream that you are nursing a dead baby, the piece that you will find will be quite black. If you dream that at a certain time you met a very pretty woman, you will find a piece on the next day at the same

time that you dreamt that you saw the pretty woman. No piece of Hina-ahuka (Kahurangi) has ever been found without one of these dreams.

Hina-kawakawa is the name of the second-class stone. If you look at it closely you will find a lot of black spots in it. These were caused thus : When Tama-ahua killed Tuamahiki (Tuhua) he dropped his weapon on the fire. Sparks flew from it right up the Arahura River and struck Hina-kawakawa, and these sparks are the same black spots you now see in the Hina-kawakawa stone.

Hina-tangiwai is the name of the stone found at Milford Sound, and on looking through it marks can be seen like tears, for it was there that Tama-ahua wept.

Hina-atoa is the name given to the stone which is valueless.



NIUE, OR SAVAGE ISLAND.

By W. H. S.

IN the Journal of the Anthropological Institute of Great Britain and Ireland, vol. xxxi., 1901, Basil Thomson contributes an interesting article under the head of "Note upon the Natives of Savage Island, or Niue." Our indefatigable secretary, and editor of this JOURNAL—Mr. S. Percy Smith—is at present visiting this island, under instructions from the New Zealand Government, to formulate a system of local government amongst its people. During his stay on the island, Mr. Smith hopes to secure valuable information in connection with the early history of its people, and obtain more light on the "whence" of the Polynesian race.

It may interest many of our members if we gave Mr. Thomson's opening paragraph or "note." He says:—"When Cook discovered Savage Island, he found it impossible to establish communication with the natives: 'the endeavours we used to bring them to a parley where to no purpose; for they came with the ferocity of wild boars, and threw their darts.' The Rev. John Williams, during his memorable voyage in the *Messenger of Peace*, in 1830, recruited two Niue boys, and subsequently sent them back to the island as teachers; but after a time, influenza having broken out among the natives, and the two youths being accused of bringing it from Tahiti, one was killed together with his father. The other escaped in company with the boy who returned as a christian teacher in 1848. Dr. Turner, who visited the island in 1848 and in 1859, writes: 'Natives of other islands who drifted there in distress, whether from Tonga, Samoa, or elsewhere, were invariably killed. Any of their own people who went away in a ship, and came back, were killed, and all this was occasioned by a dread of disease. For years after they began to venture out to ships they would not immediately use anything obtained, but hung it in the bush in quarantine for weeks.'"

Mr. Thomson concludes by saying that, under English rule, these people promise to be the most contented and prosperous community in the Pacific.



NOTES AND QUERIES.

[138] Information solicited as to the Ancient Maori Kite.

Ancient Maori Kites.—The Rev. Canon Stack, in his “South Island Maoris,” states (page 107): “During the centuries which preceded our occupation, the ordinary life of the people *in times of peace* was pleasant and agreeable . . . The children played a variety of games with tops, balls, kites, and swings.” Has the ancient Maori kite ever been described or figured by any authority on the subject? The English kite is a comparatively modern invention, which fact renders the ancient Maori kite the more interesting to me. I do not possess a complete set of the late Mr. Colenso’s or Mr. Elsdon Best’s papers on the pastimes enjoyed by the Maori children for centuries preceding the advent of the Pakeha, some of which may deal with this subject, but I would be glad of “more light” on this particular question.—W. W. SMITH.

(Can any of our members supply the necessary information?—SUB-EDITOR.)

[139] “Dagh-Register, Casteel Batavia.”

For some time past the Society has been receiving the above publication. The printing of these Batavian Castle records is of more than passing interest to all Australian and New Zealand members of this Society, as amongst the records are the Journals of Tasman and other early Dutch explorers in the South Seas. We unfortunately are not equal to the translation of Dutch, the language in which the *Register* is published. Will one of our New Zealand members undertake to translate such passages as touch upon Australasian or Polynesian discovery and investigation? Such extracts when translated might, we think, be published with advantage in this JOURNAL. Provision is made for such publication by Rule 32 of Society.—SUB-EDITOR.



TRANSACTIONS AND PROCEEDINGS

POLYNESIAN SOCIETY.

A MEETING of the Council was held in New Plymouth on the 25th July, when consideration of J. H. Bettany's letter to Secretary *re* National Museum was considered. After discussion, the following resolution was passed and directed to be forwarded to the Hon. Native Minister:—

“That this Society views with dismay the wholesale withdrawal from the Colony of valuable historic curios and works of art of the Maori race, and would strongly urge the Government to move the legislature to take such steps to prevent the future export of what is still left of ancient Maori relics and works of art which it would be impossible to replace.”

The following list of Exchanges, &c., was received:—

- 1150 *Tidschrift voor Indische Taal-, Land-, en Volkenkunde.* Deel xliii.
- 1151 *Notulen van de Algemeene, &c., Bataviaasch Genootschap.* Deel xxxviii.—af. 3
- 1152 *Pointed Bark Canoes of the Kutenai.* Prof. Otis T. Mason.
- 1153 *Traps of the Amerinds.* ”
- 1154 *The Technic of Aboriginal American Basketry.* ”
- 1155 *Dagh-Register, Casteel Batavia, 1641-1642.*
- 1156 ” ” ” 1673.
- 1157 *Na Mata, Fiji.* July, 1901
- 1158 *Boletín de la Real Academia de Ciencias Y Artes de Barcelona.* July, 1900.
- 1159 *The Queen's Quarterly.* July, 1901.
- 1160-1 *Revue de l'École d'Anthropologie de Paris.* May, June, 1901
- 1162 *La Géographie.* June, 1901
- 1163 *Journal of the Royal Anthropological Society of Australia.* July, 1901
- 1164 *Records of the Australian Museum.* Vol. iv.—3. July, 1901.
- 1165 *The Geographical Journal.* August, 1901
- 1166 *Archivio per L'Anthropologia e la Etnologia.* Vol. xxx., No. 3, 1900
- 1167 *Journal of the Anthropological Institute of Great Britain and Ireland.* Vol. xxxi., 1901
- 1168 *Records of the Australian Museum.* Vol. iv.—4. August, 1901.
- 1169 *The Northern Territory of South Australia (Royal Geographical Society of Australia).* 1901.



THE POLYNESIAN NUMERALS

ONE, FIVE, TEN.

BY JOHN FRASER, LL.D., SYDNEY.

PART I.—THE NUMERAL “ONE.”

[In the June number of this JOURNAL, there are some enquiries about the Polynesian system of numeration. I therefore offer an investigation of the words for *One*, *Five* and *Ten*.—J.F.]

IF you transfer yourself in thought to the first beginnings of the human race, it will be obvious that the notion of number must have come into play at a very early stage. The beasts, and man too, were seen to be socially and sexually in pairs, which fact impelled the perceptive mind to know, and its recording servant the tongue to mark, the difference between *single* or *alone* and a *couple* or *two together*, that is, between *one* and *two*. It led also to the first use of the pronouns I and Thou—the *ego* or perceiving self, and the *thou*, the person perceived, as different from the self. The next lingual extension would be the introduction of word-signs for *three* and the third person, that is, the person who is neither I nor Thou—neither the person speaking nor the one addressed,—but some other. The need for further development of speech on these lines does not seem to have occurred to the early speech-makers; for many of the primitive languages say only *one*, *two*, *three*—*I*, *thou*, *he*. Some of them even stop at *two*, as if feeling that, metaphysically, there are only *two* distinct entities in the world of sense, namely, the sentient subjective self and those objects all around us which are not self but *other* than self. I have no doubt that, physically also, they observed that nature appreciates pairs; for we have two eyes, two hands, two feet, and other *dual* organs in one human body. To such a people all beyond two is ‘more,’ ‘several,’ and the like. Hence, even developed and polished

languages have a *singular* and a *dual* number, but all else is *plural*, that is, 'more,' while many now content themselves with having only the singular and the plural. It is true that a few forms of speech have a *singular*, a *binal*, and a *ternal* number, and then a *plural*, and some others make a distinction between a third person who is near at hand and another who is farther off, using a modified form of the third pronoun for that purpose. It is therefore likely that, at the very first, the primitive numerals were only *one*, *two*, *three*, and that names for some of the higher numbers sprang from ideas associated with these; *four*, for instance, may be regarded as *two pairs* or *three-and-one*. This view is supported by the characters used by the Romans for their numerals: I, II, III, IIII, V, VI, VII, VIII, IX, X; that is, 'a unit,' 'a pair,' 'three units' or a 'pair-and-one,' 'two-pairs,' 'a hand,' 'hand-and-one,' 'hand-and-two,' 'hand-and-three,' 'ten-less-one,' 'two-hands'; for 'four' they also used IV, which is 'hand-less-one.' Their system is founded on addition and subtraction; the units to be *added* are placed to the right of the other character, and for *subtraction* the unit is put on the left of it. This system is simple enough in principle, but it is cumbrous when applied to high numbers, say, the year 1899. The Arabian figures and mode of numeration, and especially the employment of the cypher to denote the *tens* multiplicationally, have so simplified notation that the older systems now look very absurd.

Francis Bopp, in his account of the origin of the Aryan numerals, says that the simplest of them — *one*, *two*, *three* — are founded on pronominal bases. That implies that he considered these numerals and the pronouns to be intimately connected. On *a priori* grounds, I think that the pronouns and the first three numerals are coëval, but I am not sure that these numerals are built upon their corresponding pronouns. Certainly, the Sanskrit *ēka*, 'one,' looks like the Lat.-Gr. pronoun *ἐγώ*, 'I,' and the Sk. *dra*, 'two,' seems to correspond with Lat.-Gr. *tu*, *σὺ*, 'thou,' but 'three' has no pronoun to match it. It is possible that these resemblances are only superficial, and that, on examination, the numerals will be found to be independent.

(I.) I purpose now to show what I believe to be the origin of the Polynesian name for the numeral 'one,' which is *sa* or some form of it, and *tasi* or some form of that. To clear the way, first, I lay down the proposition that:—*In some languages, the numeral 'one' and the ordinal 'first' are founded on a root-word meaning 'to begin.'*

The Samoan *mua*, *mua'i*,* 'first,' is the same word as *fua*, 'to begin,' of which the causative is *mā-fua*, 'to originate,' 'to cause to begin'; a longer form of *fua* in Samoan is *a-fua*, *a-fua-fua*, 'to begin,'

* In Samoan, the inverted comma (') means the elision of a *k*.

and, in New Britain, its cognate is *vu-na*, 'to begin'; a Samoan noun is *fua-aga*, 'the beginning,' 'the cause.' The root of these words is evidently *mu* or *ma*, from which comes direct the Samoan *ma-ta*, 'the point' of anything, that is, its 'beginning,' and the verb **a-mata*, 'to begin' and its noun *a-mataga*, 'the commencement.' This word *mua* is also Melanesian; for Santo island of the New Hebrides has *mo-ig*, 'to begin,' and the Motu of New Guinea has *mata-ma*, 'the beginning,' which corresponds with the Samoan *mata*. All these words come from the monosyllabic root *mu*, *bu*, *ma*, *ba*, which in Sanskrit is *bhu* (*bha*, *bhava*), 'to begin to be,' and gives the Latin *fore* (for *fu-ere*), 'to begin to be' and the Greek *mi-a* (Samoan *mua*), the feminine form of the numeral 'one.' The Australian *wa-kul*, Tasmanian *ma-ra-wa*, 'one,' comes from this root *ma*.

To prove that the root *mu* in Oceania is not of Malay origin, I have only to cite the Tukiok word *mu-ka-na*, 'first,' of which the formatives *ka* and *na* are certainly native, and the people of this Duke of York island are Melanesians and quite free from Malay admixture and influences. The Malay noun *mula* 'beginning,' is no disproof, for it is Sanskrit, letter for letter. The Malay verb, nearest to the examples given above, is *a-wal*, 'to begin'; but it is obvious that the Samoan *mua* does not come from that, although the Samoan *a-ma-ta* is cognate but earlier in time and independent in formation. In passing, I therefore argue that the Polynesian language is not a Malay product.

(II.) My next proposition is this:—*The numeral 'one' is sometimes taken from an original root meaning 'before.'* Numerous proofs of this are available. For instance, in Eastern Turkestan, the people say *bir*, 'one,' *bur-un*, 'before.' The Turkish of Constantinople has *bir*, 'one' (literally, 'foremost'), and *beri* (a preposition), 'on the fore side.' In Australia, tribes of New South Wales say *bir*, 'one,' *pir-iki*, 'before,' *piri-wal*, 'a chief'; another at Cape York in Queensland says *pir-man*, 'one,' while two tribes in the east of Victoria say *būr*, 'one.' These words are primitive and close to the Turkic *bir* and *bur-un*.

The Saibai Papuans of Torres' Straits have a corresponding word *par-u*, 'before,' which again, in India, is the Sanskrit *pra*, 'before,' 'pre-eminent,' 'beginning,' and the Pali *par-amo*, 'highest,' 'best,' *pur-ato*, 'before,' 'in front,' and *pur-a*, 'formerly.' Cognate Aryan prepositions are *para*, *prae*, *pro*. A cognate Hebrew form is the verb

*This *a* seems to be a prothetic vowel placed there for the sake of euphony or for strength. In the New Hebrides it is *e*, as in the island name E-Faté. To this corresponds the *a* prefixed to nouns and other words in some of the Bantu dialects of South Africa. There, too, other vowels take its place, according to the nature of the initial sounds of the word to which it is prefixed. Sometimes this *a* is also made a long open-mouthed sound for the sake of emphasis. The Kaffir language, too, uses an initial vowel which may be an article; in this respect the Polynesian prefix *o* (for *ko*) resembles it.

pārā‘, ‘to go before,’ in Arabic, ‘to be highest,’ ‘to surpass,’ whence *herā*‘, ‘a leader, a commander.’ The Torresian *paru* also means ‘forehead,’ ‘face’; here compare the Samoan *ma-ta*, ‘face,’ and the Latin *fro-nis* (from *pro*), ‘forehead.’ With the Sanskrit and Pali forms compare also the Latin *pri-or*, ‘former’ and *pri-mus* (for *pri-imus*) ‘first,’ and the Greek *πρότερος*, ‘former’ and *πρῶτος* (for *προ-τατος*) ‘first.’

Besides the *paru* of Saibai, several dialects of our New Guinea coast have the same word; as the Koita *rari*, ‘forehead,’ the Koiari *rari*, ‘forehead,’ ‘face’ (in Mangaia island of eastern Polynesia *rari* is ‘a beginning’), and the Motumotu *hali-hali*, ‘forehead’; the Motu of Port Moresby says *vaira* (for *var-ia*), ‘face,’ ‘front,’ and *vaira-nai*, ‘before’; Kiwai, one of the Papuan islands off that coast, has *i-piri-ti*, ‘face,’ Aroma has *pir-a-na*, ‘face,’ and Awaima says *par-a-na*, ‘face.’ All these belong to *pra*, ‘before.’ A dialect of New Caledonia says *par-ai*, ‘one,’ New Britain says *pa*, ‘beginning from,’ (*p*)*ala*, ‘before.’

Professor Curtius (“Greek Etymology”) shows that, in the Aryan tongues, the preposition *pro* becomes both *ro* and *ru* by abrasion. From *ru* I take the Samoan *lua-i*, ‘first,’ and *lu-ma*, ‘in front of,’ ‘before.’ The Tukiok *ra*, ‘one,’ is also an example of the abrasion of *pra*. I may here add that, in the Bantu languages, ‘first’ is used as a substantive, and is formed from a verb meaning ‘to be in front of.’

From all these considerations and examples, it is manifest that the idea of ‘first’ and ‘one’ comes from the idea of ‘before.’ It is quite possible, however, that antecedent to that was the idea of ‘beginning,’ ‘earlier,’ etc. (Prop. I.), the roots being *ba*, whence *para*, *pra*, *bur*, *pir*, and so on.

(III.) I next assert, as a third Proposition, that:—*From the idea ‘before’ come words meaning (1 and 2) priority in time or place, (3) precedence in rank, superiority, command.*

Examples of this kind are also numerous, and I must limit myself to only a few. Such as:—(1) (*time*)—Malay, *purā*, ‘formerly,’ *pur-ba*, ‘former’; Pali, *por-ano*, ‘former,’ *pubbo* (for *pur-bo*), ‘fore,’ ‘eastern,’ ‘earlier,’ ‘ancient,’ *pub-banto*, ‘a beginning,’ ‘the east’; (2) (*place*)—Sk. *pur*, ‘to go at the head of,’ ‘first’; *pura-s*, ‘before, in front’; (3). Sk. *var-h*, ‘to be pre-eminent,’ *vata*, ‘better,’ ‘best’; Pali, *para-mo*, ‘highest,’ ‘best,’ ‘greatest,’ ‘chief’; Sk. *pur-oga*, ‘going before,’ ‘a chief,’ (and from the root *mu*) Sk. *mukhara*, ‘a leader,’ *mukhya*, ‘principal,’ ‘a chief,’ *mukha*, ‘face,’ ‘front,’ ‘commencement’; with which compare the Malay *muka*, ‘face, countenance.’ Other examples are found in the Tukiok *na muka*, ‘before,’ ‘ahead,’ *ma-ta-na*, ‘in front,’ and in the Santo (New Hebrides) *mu-l*, *mu-li-sa*, ‘a chief,’; with these compare the Sk. *mula*, ‘commencement,’ whence the Malay *mula*, ‘a beginning,’ *mulāi*, ‘to begin.’

Moreover, Curtius proves that, by the abrasion of initial *p*, the Sk. *para* becomes also *ari*, 'before.' Hence the Efatese (New Hebrides) *rai*, 'forehead, face,' the Maori *ari-ki*, 'a chief' (in Samoan *ali'i*), the Maori *aro-aro*, 'front,' the New Britain *ala*, 'before,' and the Malay *de-alu-wan*, 'before.' So far my three preliminary propositions.

HAVING thus investigated the root meanings on which words for 'one' may depend, we are now in a position to consider the Polynesian numerals *sa*, *tasi*, 'one.' In Fornander's lists, the Polynesian forms for 'one,' which are evidently taken from *sa*, are:—

SA :—*sa-da*, *sa-ra*, *sa-di*, *sa-li*, *sa-i*, *sa-tu* ; *se*, *se-di* ;—*si-ji*, *hi-dji*, *ji*, *iju* ;—*i-sa*, *e-sa*, *i-se* ;—*lep-so*.

And from TASI :—*tahi*, *kahi*, *tai*, *taha*, *kau* ;—*ta*.

Several of these forms are used also in the Malay Archipelago, but in Wallace's list there are the following additional forms :—*sa-wiji*, *sa-angu*, *sa-bi*, *wa-sa*, *se-dri* ;— *san*, *isai*, *si-lei* ;—*kayee*, *katim*, *k'tini* ; and in Crawford's list, *se-ji*, *ije*, *eser*, *oser*, *heko*, *chedi*, *eida*.

It is scarcely necessary for me to add that all these varieties are formed from the simple root by accretions and attrition.

Now, as to the source from which all these words have come (for I do not consider them indigenous), I know that the Sanskrit of India says *eka* and *sa* for 'one.' Benfey, in his dictionary, regards *eka* as made up of a prothetic *a* and the root syllable *ka*. I think that this *ka* has the same meaning as the Sk. *bhu*, and may be the source of the Australian *ka-tan*, 'am,' *ka-killi-ko*, 'to be.' From *ka*, by inversion, I get the Sk. *ag-ra*, 'beginning, top, point, before, first,' *ag-rya*, 'first, best.' At all events, this *ka* does exist in New Britain, where *ka*, *kaka* mean 'only,' and *keke-ne* is 'one' ; in Maori *ka-u* is 'only' and in Samoa *ta-u* ; in Fiji, *ga* is 'only,' and in Tukiok island *ta*, 'one, some, a,' is used as an article, but *te* is 'one.' In the Miriam speech of Torres Straits—a Papuan locality—*kekem* means 'before,' and on Aneityum of the New Hebrides *echim* (for *kekim*) is 'alone,' and *echem*, *ache* (for *kekem* and *kake*) mean 'only.'

It is well known that in the Polynesian area the interchange of *k* and *t* still goes on ; in that way, long ago, *ka* became *ta* from which *ta-si*, 'one,' comes by the addition of the very common formative *si*. The Aneityumese *athi-athi*, 'one by one,' and *ethi*, 'one,' are the same as *tahi*, *tasi* ; for it is a peculiarity of that language that, whenever a word begins with a consonant followed by a vowel, these letters are, if possible, transposed.

There seem to have been two derived forms of *ka*—namely, *kap* and *kan*—used in the early Aryan speech, if we may judge so from the Greek *ἅπαξ*, 'once' (for *kap-ak*), and *ἓν*, 'one' (for *ken*). The Pali also drops the *k*, as in *up-an-ti*, 'before.' *Kap* is also Papuan, for New Britain has *kop-ono*, 'one,' and the Tukiok *kap-ua-na*, 'one

only'; the islanders of Torres' Straits have thrown off the initial *k* and say, '*op-o-le*, 'a chief,' 'a leader' (literally 'a front man'); likewise they say '*op*, 'face,' and '*open*, 'before.'

If we now proceed to enquire about *sa*, 'one,' and the numeral forms taken from it, I am inclined to think that the Sanskrit *sa*, 'one,' is the same as *ka*; for the Vedic preposition *sam*, 'with' is certainly the Latin (*hūm*) *cum*, 'with,' the Sk. *qira*, 'head,' is the Greek *kápa*, and the Sk. *qad*, 'to fall,' is the Latin (*kado*) *cado*. In fact, there is a strong tendency to change the hard gutturals into softer letters such as the sibilants. From an original *ka*, *sa*, come all the forms for 'one,' as given above. The Efatese Melanesians have *sa*, *si*, 'one,' and *sam*, *mas*, 'alone, only'; the Malays have *asa*, 'single, sole,' retaining the initial vowel of Sk. (*aka*) *ēka*, 'one'; with the same meaning as *asa*, they have also *tung-qal*, which may come from *ta*. We have the root *sa* in the Latin *sem-el*, 'once,' and *sin-guli*, 'one by one.'

In support of Prof. Benfey's statement that the Sk. *ēka*, 'one,' is for an earlier *aka*, I may here refer to the Dravidian races of southern India, which are interesting to us because, in physical type, they agree with our Australians and, to a less degree, with the Melanesians. So much so that Huxley puts them with the black natives of Australia in the class which he calls Australoid. Now Telugu, one of the chief dialects of the Dravidian family, says *oka-du*, 'one' man, *oka-te*, 'one' woman, *oka-ti*, 'one' thing, from the simple adjective *oka*, which is the same as the early Sanskrit *aka*, for which modern Bengali has *ok*, and Persian has *yak*. Turanian varieties are *oy* (Votjak), *ok-ur* (Samoiede), *ak* (Vogul), *egy* (Magyar). By strengthening *okadu*, the Telugu gets *okandu*, and then by aphaeresis, *ondu*, which word also is used for 'one.' From *o-ndu*, I take the Fijian numeral *ndu-a*, 'one,' which word for 'one' has, so far as I know, no root-form in Oceania; in northern Melanesia, it is also written *tuwa*. In all the other Dravidian dialects, except Telugu, 'one' is *or-u*, which I believe to be connected with *para*, *pra* (Proposition II.). But they do not altogether reject the other form; for 'unity,' or one thing, is in Canarese *ondu*, in Tamil *ondu*, *ondru*, in Malayalam *onn*, in Gônd *undi*, in Tulu *onji*, in Urâon *untâ*. These correspond with the Fijian *ndua*. Nor is the root *mu* of Proposition I. wanting in Dravidian. In Tamil the postposition *mu-n* means 'before,' from which comes a verbal noun *mu-dal* denoting 'priority' in time or place 'a beginning,' and from that comes *mudal-âm*, 'first.' Connected with this root *ma*, *mu* is the Greek *μόνος* 'alone,' and possibly the Latin *unus* for (*m*)*unus*, 'one.' The dialects on the coast of British New Guinea know both *ma* and *ka* as roots for 'one'; from *ma*, *mu*, some of them have *mu-nda*, *a-mo*, *ha-mo-na*, *a-bu-na*, *o-bu-na*, *e-mo-ti*; *ta-mo-na*;

wa-ra, *ura-pon*; from *ka*, others have *a-ngao*, *i-gau*, *nao*, *kap-ea*, *koit-an*, *kese-ga*, *ese-ga*, and one has *fara-keka*, 'once,' with which compare the Albannic *kéke-ne*, 'one,' as above.

The Turanian dialects of Further India and the Himalaya region have traces of *ka*, 'one'; for example, Burmese *ta*, Kunung *ti*, Miri *ako*, Abor *ako*, Bhotia *chi*, Bodo *che*, *se*, Garo *sha*, Kyaw *khat*, Lushai *p-kat*, Noga *kat*, *é-ta*, Ao-Noga *a-ka*, Lota-Noga *e'kha*. Dravidian dialects in India have *mi*, *miad*, *mit*, *moy*, *mia*, from the root *ma* as above. Also, the Keltic 'first' is *cet*, *cyn*.

Finally, the Hebrew ordinal for 'first' is a word meaning 'head,' 'beginning,' (with which compare the examples given in my Proposition I.), and the Hebrew *echad*, *achad*, 'one,' is evidently the same word as the Sanskrit (*aka*) *eka*, 'one,' although many philologists are slow to believe in the common origin of the Aryan and the Semitic tongues. Others declare that Polynesian has no connection whatever with Indian languages—that, in fact, it is only a branch of the Malayan. But I believe that all human languages have been developed from one common stock of simple words, that Polynesian is much older than Malayan, and that it bears many traces of Indian influence.

(To be continued.)



NOTES ON THE DIALECT OF NIUĒ ISLAND.

By S. PERCY SMITH.

THE language spoken by the people of Niuē, or, as it was called by Captain Cook, Savage Island, is a dialect of the Great Polynesian Language. Situated as the island is, some 250 miles from the Tonga group, and a little further from Samoa, we may naturally expect to find the dialects of all three groups somewhat akin. This is so, but only to a limited extent. The dialect differs very much in vocabulary and idiom from those of Eastern Polynesia, with which the Maori dialect is very nearly akin, and is more like Tonga and Samoa notwithstanding the existing differences. It seems at first sight that the people belong to the Tonga-Fiti division of the race, that occupied Fiji many centuries ago, and it is probably from them they derive the Melanesian element in their dialect, as well as the traces of Melanesian blood in their physique. There have been probably two distinct elements, or migrations, distinguished by themselves as the Motu and Tafiti people—the former occupying the northern part of the island, the latter the southern. In process of time these two migrations have become so mixed that there is now no possibility of distinguishing them one from another, though the distinctive names are still current.

The first thing that strikes one on becoming acquainted with the dialect, is the infrequency of the use of the passive form of the verb. It is used, but not nearly to so great an extent as in Eastern Polynesia or in Maori. They overcome the difficulty largely by the use of the particle *ai*, after the verb, and use this same particle in a sense different to that common to the Maoris. The common causitive, Maori *whaka* in the shape of *f'aka*, is of frequent use, but its addition to a verb often very much alters the sense of it, so much so, that the combination may be looked on frequently as another word. The dialect has not the flexibility of Maori in consequence. In the few

songs that have been collected, it is noticed that the passive form is of more frequent use, and is therein applied to words which no longer possess it, which seems to show that the dialect has been gradually changing in this respect, for the songs referred to are very old, and probably represent the ordinary language as spoken when they were composed.

Another thing that forcibly strikes one, is, the change that words common to both Maori and Niue have undergone in meaning. *Tiaki* in Maori, is to take care of; in Niue it is to cast away, reject.

It is thus never safe to use a Maori word when in want of one to fill up a gap in one's stock of Niue, or quite a wrong impression may be left on the mind of the hearer.

The personal pronouns show a Melanesian element in them, as will be seen as follows :—

MAORI.

<i>Au</i>	=	I, me
<i>Koe</i>	=	thou
<i>Ia</i>	=	he, &c.
<i>Tatou</i>	=	we (inclusive)
<i>Matou</i>	=	we (exclusive)
<i>Koutou</i>	=	ye
<i>Ratou</i>	=	they
<i>Taua</i>	=	we two (inclusive)
<i>Maua</i>	=	we two (exclusive)
<i>Raua</i>	=	they two
<i>Korua</i>	=	you two

NIUE.

<i>Au</i>	=	I, me
<i>Koe</i>	=	thou
<i>Ia</i>	=	he, &c.
<i>Tautolu</i>	=	we (inclusive)
<i>Mautolu</i>	=	we (exclusive)
<i>Mutolu</i>	=	ye
<i>Lautolu</i>	=	they
<i>Taua</i>	=	we two (inclusive)
<i>Maua</i>	=	we two (exclusive)
<i>Laua</i>	=	they two
<i>Mua</i>	=	you two

POSSESSIVE PRONOUNS.

<i>Tana, tona</i>	=	his
<i>Taku, toku</i>	=	my
<i>Tau, tou</i>	=	thy
<i>Ta, to</i>	=	his, theirs, yours

(before the pronoun)

<i>Hana*</i>	=	his
<i>Haku, hoku</i>	=	my
<i>Hāu, hou</i>	=	thy
<i>Ha</i>	=	his, theirs, yours

(before the pronoun)

The transition from 't' to 'h' in *tana, tona*, &c., is, at first sight very strange, but the key to it is probably the following: In old Maori poetry, the above two words become *tahaku* and *tohoku*—and in some old Niue chants I find the same forms. Hence the Maori has dropped the *ha* and *ho*, whilst the Niue people have dropped the *ta* and *to* in these cases, leaving *tana, tona, hana*, &c.

There is very little distinction drawn by the Niue people, in what may be called the active and passive forms of the possessive pronouns, though a few are rarely used. Of the letter changes, there are a great many, but they generally follow the common rule, to the effect that *a, e, o* may interchange, equally with *i, u*, but the two series rarely change with one another. The illustration of these would take us too far at present.

* *Hana*, is also used in the same manner as the Maori possessive pronoun, *nana*.

The Niuē dialect seems to have an objection to the Maori *ae*, which is usually expressed by *ē*, the accent being strong as a rule. Thus:—

MAORI.		NIUĒ.	
<i>Atea</i>	= wide, spacious	<i>Ata</i>	= wide, spacious
<i>Ae</i>	= yes	<i>E</i>	= yes
<i>Waewae</i>	= foot, leg	<i>Ve</i>	= foot, leg
<i>Hea or whea</i>	= whence	<i>Fe</i>	= whence
<i>Rae</i>	= forehead	<i>Le</i>	= forehead
<i>Haehae</i>	= to tear, rend	<i>Hēhē</i>	= to tear, rend
<i>Marae</i>	= plaza	<i>Malē</i>	= plaza
<i>Matarae</i>	= forehead	<i>Matalē</i>	= forehead
<i>Pae</i>	= drifted ashore	<i>Pē</i>	= drifted ashore
<i>Puepae</i>	= flat-form, &c.	<i>Pēpē</i>	= flat-form (of stone)
<i>Tae</i>	= filth	<i>Tē</i>	= filth

In many words the Niuē people drop the 'r,' in which they are like the Marquesians, and one of the South Island tribes of New Zealand. Thus:—

MAORI.		NIUĒ.	
<i>Mauri, mouri</i>	= seat of life	<i>Moui</i>	= life
<i>Rua</i>	= two	<i>Ua</i>	= two
<i>Ruku</i>	= dive	<i>Uku</i>	= dive
<i>Marama</i>	= light	<i>Maama</i>	= light
<i>Turi</i>	= knee	<i>Tui</i>	= knee
<i>Rama-ika</i>	= to fish with torch	<i>Ama-ika</i>	= to fish with torch
<i>Maro</i>	= hard	<i>Maō</i>	= hard
<i>Muri</i>	= last	<i>Mui</i>	= last
<i>Taura, toura</i>	= rope	<i>Toua</i>	= rope
<i>Rakau</i>	= tree	<i>Akau</i>	= tree

In many words of Niuē an 'h' is introduced, that is not found in Maori, or most other Polynesian dialects. Thus:—

MAORI.		NIUĒ.	
<i>Mouku</i>	= a fern	<i>Mohuku</i>	= a fern
<i>Kaokao</i>	= side	<i>Kahokaho</i>	= side
<i>Ua</i>	= rain	<i>Uha</i>	= rain
<i>Uira</i>	= lighting	<i>Uhila</i>	= lighting
<i>Whakau</i>	= to give suck	<i>Fakahuhu</i>	= to give suck
<i>Hia</i>	= how many	<i>Fiha</i>	= how many
<i>Hoe</i>	= a paddle	<i>Fohe</i>	= a paddle
<i>U</i>	= breast	<i>Huhu</i>	= breast
<i>Moe</i>	= sleep	<i>Mohe</i>	= sleep
<i>Mamae</i>	= pain	<i>Mamahi</i>	= pain
<i>Tai</i>	= sea	<i>Tahi</i>	= sea
<i>Teina</i>	= younger brother or sister	<i>Tehina</i>	= younger brother or sister
<i>O</i>	= food	<i>Oho</i>	= food
<i>To</i>	= to drag	<i>Toho</i>	= to drag
<i>Iho</i>	= down	<i>Hifo</i>	= down

The accent in Niuē, is like the Samoan, Tahitian, Hawaiian and to a less extent the Rarotongan, on the penultimate syllable, not as is

generally the rule in Maori, on the first syllable. There are variations to this of course, but it is the general rule.

In the names of the trees and plants there is often an identity of name with those of the Maori, though sometimes the plants themselves differ widely. Thus *Kalāka* (M. *Karaka*), *Maile* (M. *Maire*), *Pilīta*, (M. *Pirita*), *Tava* (M. *Tawa*), *Kafika* (M. *Kahika*), *Mohūku* (M. *Mouku*).

We notice—as might be expected—the entire absence of a whole vocabulary of Maori words applying to topography, for the island possesses no running water, no mountains, and practically no hills, if we except the ascent from the reef to the first and second terraces.

There are some very interesting words in the Niuē dialect, which probably contain a history in them. Their name for a sister is *Mahakitanga*, and not the universal one of *Tuahine*. An elder brother and elder sister is *Taokete*, the Maori word for brother-in-law.

Tangaloa is a rainbow, though they had also a god of that name; *Māui* is an earthquake, and a foreigner; *Tangāta Tonga* is also a foreigner, in which Tonga is not necessarily the island of that name, but means any foreign country.

In addition to the dialect ordinarily spoken by the people, there is a “chiefs’ language,” as in Samoa and Tonga, composed of words which are only used in speaking to or of the Patu-iki or King (so-called). The words are not numerous, however—our common Maori word, *haere*, to go, is one of them—no one else but the Patu-iki does *haele*, everyone else either does *fano*, go, or *hau*, come. The face of an ordinary person is *mata*, that of the Patu-iki is *fufunga*. The Patu-iki’s residence is his *haeleanga*, whilst an ordinary person dwells at a *kaina* or house, whilst a village is termed a *mānga*.

The people have many polite expressions; on meeting they never omit to ask you how you are, “*ne malolo kia a koe?*” in which *kia* is the Maori equivalent of *koia*, *ne* being the sign of the perfect tense—the Maori *kua*. They also have words for thanks, *oue!* *oue-tulou!*—wanting in Maori. Like the Samoans and Tongans they have a word denoting reciprocity of action, *fe*. Ex.: *vangahau*, to talk; *fe-vangahau-aki*, to talk together.

Like the Maoris of old, they have distinctive names for every plant that grows, for every fish and shell, and these are known to the little urchins that spend most of their time in playing cricket.

The people talk with great rapidity, and apparently run their words into one another very much, so that it is very difficult for a stranger to understand them. In speech-making they raise the voice several notes at the end of a sentence, and frequently pause in the middle of a sentence, as if they had not made up their minds as to the appropriate words to conclude it with.

They make little use of the common word *tapu*, except as applied to strictly sacred (in the European sense) things; *fono* appears to be their equivalent, both for *tapu* and *rahui* (to preserve), at the same time it means a council, no doubt from the same root as the Maori word *hono*, to join.

The language has a peculiar pronunciation of the letter 't' whenever it is followed by *i* or *e*, when it sounds as if an 's' had been introduced after the 't.' Thus *tiale* is pronounced *tsiale*, *titi* = *tsitis* &c. In this sibilant sound the dialect approaches both Tonga and Moriori. The 'n' before 'g' is never written, ex.: *Rangi* becomes *laqi*; *tangata*, *tagata*; &c. The extremely common Maori directive particles *mai*, *atu*, *ake*, *iho*, are rarely used in comparison to their frequency in other dialects, but the Niuē people have an additional word, directive in meaning not found in any other dialect of Polynesia except that of Tonga, i.e., *age*, (*ange*), and it is directive in meaning in relation to a third person. Ex.: *tā-mai*, give me; *tā atu*, give you; *tā age*, give him. The ordinary sign of the plural is *tau*, which is probably the Eastern Polynesian *te au* with the *e* elided. *Na* is very rarely used as a plural, and denotes a few things only,—*e na tama hana*—his children. The formation of the plural in possessive pronouns as in Maori (*taku*, *aku*; *toku*, *oku*; *tana*, *ana*; *tona*, *ona*; &c.) is quite unknown.

It is hoped that a somewhat extensive vocabulary and grammar of the Niuē dialect will be published shortly.



TE PUNA KAHAWAI I MOTU.

NA TIIMI WAATA RIMINI.

KA noho nei a Pou i Motu. Ka mate tana tamaiti a He Kopara, i toremi ki Motu. Ka kimi nei a Pou i tana tamaiti, kaore i kitea.

Katahi a Pou ka whakaaro me haere ia ki a Tangaroa. Haere ana a Pou ki Hawaiki, ka tae ki a Tangaroa, ki katoa te whare o Tangaroa i nga ika katoa. Ka ui atu a Pou ki a Tangaroa “Kaore i a koe ta taua tamaiti, a He Kopara?” Ka whakahokia mai e Tangaroa— “Kaore i au.” Ka ki atu a Pou ki a Tangaroa, “Haere ake ki te uhunga mo ta taua potiki, mo He Kopara.” Ka whakahokia mai e Tangaroa, “Hoatu, popo nunui o te Waru. Tena au te haere atu na.”

Ka hoki mai a Pou; ka tae mai ki Motu nei. Ka ki atu ki tona iwi, “Mahia he kupenga hai patu i a Tangaroa.” Ka ki a Titipa, me haere ia ki te whakaware i nga Turehu, kia riro mai te kupenga i a ia, hai patu mo Tangaroa. Na, haere atu ana a Titipa i te po. Ka tae atu ki nga Turehu e noho ana i tatahi me te kupenga. Kihai i roa ka whakahau te rangatira o nga Turehu, “Haoa te kupenga!” Ka ki atu a Titipa, “Taihoa!” He ahiahi ano tenei, a whakarongo ana nga Turehu ki tana. Roa iti iho ai kua rere mai a Kopu. Ka ki ano nga Turehu, “Haoa te kupenga! Ka tata te awatea!” Ka mea ano a Titipa, “Taihoa! Taihoa!” I warea tonutia ki te tautohe-tohe. Kua nga hae mai i te ata iti, ka mea a Titipa, “Haoa te kupenga!” Katahi ka haoa te kupenga. Kaore ano kia tata mai te kupenga ki uta kua awatea rawa. Oma atu ana nga Turehu, ka mahue iho te kupenga. Ka riro i a Titipa te kupenga.

Ka ki atu ano a Pou ki a Mawake, "Ki a koe nga wahie, nga kowhatu hai tao i a Tangaroa." Ka rite te puna wai hai kai ma Tangaroa. Ka noho nei ka tata ki nga ra o te Waru.

Kua rite katoa hoki nga mea hai patu i a Tangaroa. Ka kitea atu a Tangaroa i roto o Whakaari; e haere ana mai. Kapi ana te moana. Ka pa te karanga a nga Ruanuku kai runga o Taumata Kahawai titiro ana. "Kau e! Kau a Rangiriri, koira hoki te kainga o te Kahawai, ko Rangiriri i Hawaiki." Haere tonu mai te Kahawai, tika tonu mai ki te puau o Motu. Kai reira hoki kai te puna i whakaritea e Pou hai kai ma Tangaroa. Hoki ana ki uta a Tangaroa. Katahi ka haa te kupenga a Titipa. He mano tini whaioio a Tangaroa ki te takototanga.

Ka ora nga mea i ora, ka mate nga mea i mate, E ono nga ra i muri iho ka hoki mai a Huaroa, a Rangawhenua, a Whakiwhakiraututu ki te tiki mai i nga koiwi o Tangaroa, ara, i nga piha, i nga upoko, i nga hawa me nga iro. He ngaru a Huaroa ma. Kai te mohio tonu nga tangata ki te taima e puta mai ai aua ngaru e ono. Ka puta ana mai aua ngaru nunui whakaharahara. Ka oma katoa te tangata ki uta. Ka kokoa katoatia te piha, te upoko, te iro. Po te whai iro te whai aha ki te akau, e pena tonu ana inaianei ana ngaru. Ko ta Mawake mahi he hari tonu mai i nga wahie ki uta, e pena tonu ana te mahi a tena tupua inaianei, e kore e ngaro ka paepae nunui te wahie ki Motu.

Ko Pou, ko Kohinemotu, ko Te Wharau nga tupua hari ika mai ki Motu nei, e mana tonu ana enei tupua inaianei.

E kore tenei iwi a Te Whanauapanui e pokanoa ki te hi kahawai i te takiwa o Motu nei, kia tae rawa ki nga ra o Tihema; ka titiro nga kaumatua ki te takoto o te ika, ka rite noa ki ta ratou i mohio ai kia takiritia a Motu. Heoi. Ka noa atu he tamaiti ki te tiki atu i etahi kahawai, kia toru, ka haria atu ma aua tupua, kia kotahi ma Pou, kia kotahi ma Kohinemotu, kia kotahi ma Te Wharau; ki te tae enei ika ma aua tupua, ka tae te rongo ki nga iwi o te tai rawhiti, o te tai whakararo, kua hinga a Motu. Na, e hoa ma, ao rawa ake i te ata titiro rawa atu ki te wahapu o Motu, ngaro katoa i te tini o te tangata. Pena te rere o te aho, o teteahi taha o teteahi taha o te puau, me te waea e rere nei i runga o Poneke. Ki te titiro atu a te tangata ki te ika me te mea nei kai roto i te hangi e pou ana. Ki te whiua atu te paua, takoto tonu mai i runga i te whakapipi o te ika na. E hoa ma, he pono he pono taku e mea atu nei ki a koutou, ki nga taubou. Ki te tae mai koutou ki Motu nei i nga ra o Tihema, o Hanuere, o Pepuere ka pukanakana tonu o koutou kanohi ki te titiro i te ika. Ka umere tonu koutou i te ahuaureka o te ika. Kati tena.

Ke te noho o te tangata kapi katoa, teteahi taha, teteahi taha o te puau, i te tane, i te wahine, kotahi tiini me te hawhe te whanui o te

awa nei. Kotahi moari kai tetei taha, kotahi kai tetei taha. Ki tātōa te awa nei i te kahawai, koia "pāpanga o te ika." Piki ana mai te tamariki wahine i tera o nga moari, pike atu ana i tenei, he rite te tupoutanga e rere iho ana ki roto i te matotorutanga o te ika.

Kia tauhinga rawa te ra kia ahua kowai te ra ka tahu nga hangī. E tae ana ki te wha ki te rima hapu ki te hangī kotahi, e toru e wha iini te roa o te hangī kotahi, e wha putu te whanui. E rua tekau mano, e toru tekau mano nga ika i te hangī kotahi.

THE FOUNTAIN OF FISH.

COMMUNICATED BY TIIMI WAATA RIMINI TO MR. GEORGE DAVIES.

TRANSLATED, WITH NOTES, BY E. TREGEAR.

POU dwelt in Motu.¹ His son, whose name was He Kopara² was drowned there. Pou went in search of his child but could not find him.

Thereupon Pou bethought himself that he had better go and see Tangaroa, so he set out for Hawaiki. On arrival at the abode of Tangaroa he found the houses full of all kinds of fish. Pou asked Tangaroa, "Is our³ son, He Kopara, with you?" Tangaroa replied, "He is not with me." Pou then asked Tangaroa to attend the funeral ceremonies⁴ of the boy, to which answer was made, "Go away then, and in the long nights of summer I will be there."

Pou returned home, and on his arrival at Motu, said to his tribe, "Make a net for the killing of Tangaroa." Titipa said that it would be for him to provide the net by befooling the Turehu (fairies) and that with this net Tangaroa should be slain. Titipa went off in the night and reached the abode of the fairies who had possession of the net. It was not long before the chief of the Turehu gave the order, "Spread out the net!" Titipa called out, "Wait a while!" It was still early evening, and the fairies listened to what the mortal said. Shortly afterwards, Kopu (the morning star) appeared, and the Turehu chief again called out, "Spread the net, it will soon be daylight!" Titipa once more cried out, "Wait, wait!" While they wasted time disputing, early dawn appeared, and Titipa said, "Spread out the net!" whereupon the net was opened out. Before it could be dragged ashore the full daylight appeared. The fairies fled⁵ and left their net behind them, so it came into possession of Titipa.

Pou said to Mawake, "You provide the firewood and stones where with Tangaroa is to be cooked." It was arranged what spring of water was to be set aside for Tangaroa. Then they waited for the long days of summer.

They got everything ready for the killing of Tangaroa. Tangaroa was seen inside Whakaari (White Island) approaching. The ocean was full (of fish, the attendants of Tangaroa). A cry arose from the priests⁶ watching on the ridge,⁷ "Swim, oh swim hither from Rangiriri! There is the home of the *kahawai* (fish). Rangiriri in Hawaiki!" The *kahawai*⁸ kept coming and coming on, right into the mouth of the Motu river, to the place where Pou had set apart the spring for Tangaroa. Tangaroa came ashore, whereupon Titipa cast his net. Thousands upon thousands, innumerable were the hosts of Tangaroa.⁹

Those who escaped got free, those who were caught died. Six days afterwards, Huaroa Rangawhenua¹⁰ and Whaki-whaki-raututu came to seek for the remains of Tangaroa, that is for the gills, the heads, the fins, and the maggots. Huaroa and the others were immense waves, and the people knew when those six great waves would arrive, those six exceedingly great waves; men and women they all rushed inland. The gills, the heads, &c., were scooped up and cast upon the beach just as the waves do at the present time with such things.

As the work of Mawake was to provide the firewood on the beach so that goblin (*tupua*) continues his work to the present day, and driftwood piled on the strand at Motu is a sign of a good year for fish. Pou, Kohinemotu,¹¹ and Te Wharau, are the goblins or supernatural beings who bring the fish to Motu, and these powers have influence (*mana*) in these modern times. This (resident) tribe, the Whanau-apanui, never dare to catch *kahawai* at Motu till the days of December.

[Here ends the legend proper, then follows the more modern style of comment.]

The old people can foretell the take of fish, and act according to their knowledge so as to keep Motu free from *tupu*. Thus! A youngster is sent to catch three *kahawai*, which are offered to those directing spirits (*tupua*), one to Pou, one to Kohinemotu, and one to Te Wharau. When the fish have been presented to these spirits the word is sent forth to the people on the East Coast and northwards, that Motu is open for fishing. Now, friends, when daylight appears if you look out towards the mouth of Motu, you will see the place covered with crowds of people, and the fishing lines thrown out on one side of the river and the other are as close as the telephone wires in Wellington. The fish there are as thick as if packed in an oven. If a *pana* (*haliotis*) shell should be thrown out on the shoal it would

remain on the surface. Oh! friends, what I say to you strangers (to the district) is true! true! Should any of you come to Motu in the days of December, January, or February, your eyes would protrude at the sight, and you would exclaim in wonder at the beautiful appearance of the fish. Enough!

So closely the men and women stand on both sides of the river that all spaces are filled up. The river heré is a chain and a half (about a hundred feet) wide. A native swing (*moari*)^{1 2} stands on each side of the river. The river is quite full of fish, and the girl children climb up the swings, and when ready for the jump at the right time, they leap right down into the thickest part of the shoal of fish. When the sun begins to descend^{1 3} and the sky is yellow,^{1 4} the ovens are prepared; there are four or five sub-tribes (*hapu*) to one oven. Each oven is about three or four chains long and four feet wide. There are about twenty or thirty thousand fish in one oven.

NOTES.

¹ Concerning Pou little seems to be known. He is probably the Pou known to the Moriori as the god of fish. Motu is a river running into the Bay of Plenty, east of Opotiki.

² The meaning of *kopara* is "the bell-bird," better known under its ordinary name as *korimako* (*anthornis melanura*).

³ Pou's son having met his death by drowning, the father sought Tangaroa, the god of the sea, as most likely to know where the boy (*i.e.*, the boy's spirit) was. In saying, "Is our son with you?" he used the inclusive dual ("the son of us two") as a mark of conciliation and respect.

⁴ Funeral Ceremonies.—Literally the "exhumation" or ceremonies attending the final burial of the bones of a deceased person after they have been cleaned.

⁵ This is a very valuable part of the legend, as it gives a new version of the Maori obtaining nets from the fairies. The best known tradition on this subject, is that of Kahukura, who cheated the fairies in the same manner as Titipa is here said to have done. The version of Sir George Grey, in his "Polynesian Mythology," is the standard story. Kahukura's fairies, however, were the *patupaearehe*, the fair-haired little "good people" of New Zealand, while Titipa's friends were *Turehu*, that is "elves," small dark creatures, still it is perhaps impossible to unlink the ideas connecting the two varieties.

⁶ The words translated "priests" are *nga ruanuku*. A *ruanuku* is a priest-wizard, an elderly *tohunga* of great knowledge and one who has been a priest from his youth up. His house is very *tapu*, and only his pupils may enter it. The term is never applied to a young *tohunga*. The word is scarcely known outside the Bay of Plenty district, but is well established among the Urewera. Ruanuku is a water-deity, said by the Moriori to be a son of Kahukura, but is best known at Mangaia (in the Cook Islands), where he is called a son of Tangia, a sea-god. In the song of the "Spirit Journey," the soul of the child is apostrophised, "Bathed wert thou in the sacred streams of Ruanuku, Rongo, and Tangaroa." ("Myths and Songs of the South Pacific," p. 216.)

⁷ The priests were "the watchers," just as the look-out men on the coast of Cornwall signal the incoming pilchard shoals.

⁸ The *kahawai* (*arripis salar*) is a large bright sea fish, generally about 18 inches or 2 feet long. That it should come from Rangiriri, in Hawaiki, is natural, for

Rangiriri is the Polynesian source and origin of all fishes. See W. Wyatt Gill, "Myths and Songs of the South Pacific," p. 97, and White's "Ancient History of the Maori," vol. III., p. 42.

⁹ Tangaroa, in the eastern groups of Polynesia, is a very powerful and mysterious deity, once almost generally "the Creator," he became (as in many other passing phases of religions) "the Evil One." In Tonga he takes the place of Maui as the fisher who brought up the lands from the depths of the sea-darkness in Samoa, as the first of the uncreated gods having human form, he also drew up the lands and made the first men and women after the deluge. In Rarotonga, Mangaia, New Zealand, &c., he is "the Lord of Ocean," and Tinirau, the god of fishes is his son. This is the reason his hosts of followers are "thousands upon thousands, innumerable."

¹⁰ Rangawhenua is probably a sea deity and is better known as Muri-rangawhenua. She was an ancestress of Maui, and with her jawbone as a hook he hauled up "the Fish of Maui," *i.e.*, the North Island of New Zealand. In his "pulling-up" song, he chanted :—

*He aha tau, e Tonganui,
E ngau whakatuturi ake i raro ?
Ka puta te hau o Ranga-whenua.*

Why, O Tonganui

Art thou sulkily biting below there ?

The power of Ranga-whenua has come upon thee.

This because the hook-jaw of Ranga-whenua had caught in the sill of the door of Tonganui's house on the floor of ocean, and held fast till the land was hauled up to daylight.

¹¹ Kohinemotu, "the young lady of Motu," is probably a local divinity.

¹² The *moari* is the kind of swing known to European children as "the Giant's Stride," and consists of a pole having ropes at the top which give hold as they hang downwards to the players running in a circle and swinging off the ground. These *moari* at Motu, however, have no ropes, and are just poles, up which the children climb and leap therefrom.

¹³ Literally "when the sun leans over considerably."

¹⁴ When the sky is yellow with sunset. The literal words are "has the appearance of *kowhai*," meaning the golden blossoms of the *kowhai* tree (*sophora tetraptera*).

TE RIRONGA O TE PAUA A TAPA-KAKAHU I TE KAHAWAI.

PERATIA ake, ka noho tera tangata a Tapa-kakahu i tona kainga *puihi* i Waiaua i te taha whakautā o Opotiki. Ka mate taua maia ra i te hiakai ika ; ka tae ki tana paua-pounamu, ka hoe ki te moana, ka whiu tana paua ki te wai. I runga ano e haere ana, ka hopukia e te kahawai. Ano ka tata pu ki te ngahuru ana ika, ka kawea ra pea e te parekareka, E hara ! ka riro i te kahawai nui tana paua. Ka pouri te maia nei ki tana paua—he oha hoki na ona tupuna.

Ka hoki ki uta ka tae ki te kakahu waero, hipokina iho ki runga i a ia. Ka haere te maia nei ki te whai i te tere kahawai ra—ko te tere kahawai ra ki waho i te moana haere ai, ko te maia ra ki uta oma haere atu ai, me te oma me te karakia. Kua mohio hoki te maia ra e

ahu ana te tere kahawai ra ki Motu, koia ra hoki te puna o te kahawai tenei motu katoa, me te mauri o te kahawai ; he toka i roto i te awa tu ana, he tupua taua toka. A, he mohio hoki nana tera pea e haoa Te Whanau-a-Apanui ki te kupenga te tere kahawai rai, tera pea e mau mai i roto i te tini o te kahawai te nanakia kahawai ra i kahaki atu ra i tana paua.

Heoi ; ka tae atu te maia nei ki Motu, i Marae-nui. Tae rawa atu kua haoa mai te tere kahawai e Te Whanau-a-Apanui ki te kupenga—rite tonu ki tana i whakaaro ai. Ka uia mai e nga rangatira o te iwi ra, “ He aha rawa te take i kitea mai ai koe ? ” Kahore i hamumu te waha o te maia nei, e whakamau tonu ana hoki ana mata ki te tini o te wahine e tuaki mai ana i te kahawai.

Inamata, kihai i roa, E hara ! ka kitea e te wahine ra te paua ra, e mau tonu ana i te waha o te nanakia kahawai i kahaki i te paua ra. Ka pa te karanga a te wahine, “ He paua ! he paua-pounamu taku ! I te waha o te kahawai nei e mau ana ! ” E hikitia tonutia mai hoki te nanakia kahawai ra e te wahine. Ka popo i konei te tini o te tangata ki te matakitaki. Ano ra ko te maia ka tu ki runga i roto i te tini o te tangata, me te hamumu te waha, ka karanga atu ki ti wahine ra i roto i te mano : “ E Hika E ! Koina te take i kitea mai ae ahau ; he whai mai i taku paua, na te nanakia kahawai na i kahaki mai i Tirohanga.” Ano ra ko te wahine, ka hoatu te paua ki te maia ra ; ka tae te maia nei—a Tapa-kakahu—ka hipokina atu tona kakahu waero ki te wahine ra.

Ka hoki te maia nei ki tona kainga, ki Waiaua, i te mea kua hari tona ngakau ; engari kua mate rawa i te kai, kaore ano i kai, mai ano o te ata, a kua tata tenei ki te torengitanga o te ra. Ka mea atu nga tangata ki a ia, “ E noho ki te kai, kia ora ka haere ai.” Ka whakahokia e taua maia ra, ka mea, A, he kai rai hoki i Waiaua ra ! ” Mua tonu iho hei whakatauki ma ona uri i muri nei, taea noatia tenei ra.

Na ! ko Motu awa, ko te puna ia i te kahawai. Ka tere te kahawai i roto i te awa, a, runga rawa, ka whanau mai i reira, kei taua toka, he tupua hoki, ko te mauri o te Kahawai ia.

[TRANSLATION.]

THE LOSS OF TAPA-KAKAHU'S PAUA (SHELL HOOK)
THROUGH THE KAHAWAI.

Once upon a time there dwelt at his village inland, at Waiaua, on the landward side of Opotiki, a certain man named Tapa-kakahu. This man was seized with a desire for fish, so he took his *paua-pounamu*, or jade shell-hook, proceeded to sea and cast his hook on the waters. As it floated it was taken by the kahawai ; he had caught at least ten fish and was excited by the sport, when alas ! a great kahawai

carried off the hook. The man was disconsolate on account of his hook, because it was an heirloom from his ancestors.

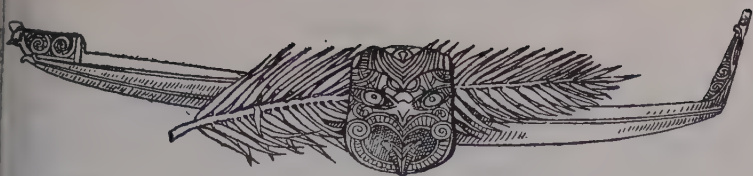
He now returned home, and taking his dog-skin mat put it on and started off to follow the shoal of kahawai, which proceeded along outside in the sea whilst the man ran along the shore, repeating his *karakia* as he went. He knew well that the shoal of kahawai was going to Motu, which river is the source of all the kahawai in this island, and where is the *mauri* of the kahawai; it is a rock in the river, and is a *tupua* (i.e., possessed of supernatural powers). He also knew that in all probability the Whanau-a-Apanui tribe would be fishing with the net for the shoals of kahawai, and may be the great kahawai that took his hook would be caught.

And so the man reached Motu, at Marae-nui. There he found the Whanau-a-Apanui tribe fishing with the net—just as he expected. The chiefs of that tribe asked, “What is the reason of your being seen here?” But the man said not a word, his gaze was fixed on the numbers of women engaged in opening and cleaning the kahawais caught.

Suddenly, before very long, behold! one of the women found the hook still held in the mouth of the clever kahawai who had carried it off. The woman shouted out, “A *paua*! a jade fish-hook have I found! Fixed in the mouth of a kahawai!” She was carrying the kahawai in her arms. Then all the people gathered round to see the wonder, and then the man stood up amongst all the people and spoke, saying to the woman, “O friend! That is the reason of my being seen here; I came to follow my shell-hook which was taken by that kahawai from me at Tirohanga.” Then the woman gave up the hook to the man, to Tapa-kakahu, who, taking off his dog-skin cloak put it on the woman.

The man then returned to his home at Waiaua with gladness of heart, but he was exceedingly hungry, for he had not eaten since the morning and this was near sunset. The people of the place had said to him, “Remain and eat, and return after you have satisfied your hunger.” But the man replied, “Ah! there is food also at Waiaua!” And this saying has remained amongst his descendants to the present day.

Now, Motu river is the source of the kahawai, the fish go up in shoals a long way inland and there spawn at the afore-mentioned rock, which is a *tupua*, and it is the *mauri* of the kahawai. (For an explanation of *mauri*—for which there is no equivalent expression in English—see this Journal, vol. x., p. 2.)



TE MANU AUTE.

FROM HAMIORA PIO OF NGATI-AWA KEI TE TEKŌ.

“E manu aute no te iwi Maori. Mehemea ka whatua taua mea, kia rite tonu ki te ahua o te manu e rere nei. Ka mahia e te Maori hei manu, ko nga paihau me te tinana o te manu. Ka takaia te tinana o te manu, me nga paihau, ki te aute. Koia tona ingoa he manu aute. Ka titia nga tara ki te upoko o te manu. Ka herea te taura hei pupuri ma te tangata. Ka tae ki te wa e whakaani (=whakaangi) ai taua manu, ka puta katoa te tangata ki te whakaani i taua manu aute. Tokorua tangata ki te whakaani. Ko aua tangata he mea kakahu ki nga kahu rangatira, te kahu waero, te puahi. Ko nga tangata tena hei poi mo taua manu aute. Tokorua aua tangata, he rangatira raua tokorua, he toa taua hoki, kaore te ware e tae ki te whakaani i te manu aute. Ma te rangatira, ma te toa hoki ki te riri, ma raua e whakaani, Kotahi o aua tangata poi kei te manu, kotahi kei te pupuri mai i te taura whakaani o te manu. Ka poia te manu, ka māro te taura i te hoa poi, tae rawa te rere a te manu ki runga. Katahi ka tiripou ki te wero i nga tara ki te hunga poi i taua manu, ka whākāpi haere te hunga poi i taua manu aute. E whakamārohia ana te taura e te hoa whakaani. Katahi ka piki taua manu aute. Ka tangi te umere a te iwi. No te pikitanga ka tuku atu he wai mona, ka porohitatia ki tetahi mea, ka tukua kia haere i roto i te taura. Ka hui te iwi ki te karakia ake i taua manu aute—ko te karakia tenei :

“Piki mai, piki mai
Te mata tihi o te rangi,
Te mata taha o te rangi,
E ko koe
Kai whaunumia e koe
Ki te kawē tuawhitu
Ki te kawē tuawaru
Tahi te nuku, tahi te rangi,
Ko te kawa i hea ?

Ko te kawa i taumata rubi
 I taumata raha
 Kawa i te rangi—e
 Pikitia e koe ki to matua, ki a Hakuai
 Ki to tupuna, kia Rehua i te rangi—e.”

THE MAORI KITE OF AUTE BARK.

BY HAMIORA PIO OF NGATI-AWA AT TE TEKŌ.

CONTRIBUTED TO MR. ELSDON BEST. TRANSLATED BY MR. E. TREGEAR.

THE (best kind of) Maori kite was of *aute*.¹ It was woven and plaited into the exact resemblance of a flying bird. It was made by the Maori as a bird having wings and body, and these wings and body were wound around with *aute*. That is why it was called an *aute* bird. A top-knot of feathers was stuck in its head, and a line was attached to the kite so that a man could hold on to it. When it was taken to a place whence it could be flown, all the people of the place came to the kite-flying. Two men flew the kite, and these men had to be dressed in chief's raiment, *viz.*: the mat of dogs' tails, and the mat of white dogskins. Those two persons had to be chiefs or men of renown in war; a common man was not allowed to fly the *aute* kite—it was for chiefs and warriors only. One of the men waved the kite, one held the string to fly it. The kite being waved and the string tightened, away aloft went the kite. First it swooped and thrust with its head-feathers at the people flying it, making these persons jump about—then it climbed upwards. A cry of joy arose from the tribe. When it had ascended a small disc was sent up the line to the kite (this disc is called a “messenger” by English boys). The tribe gathered to chant the charm-song for the *aute* bird:

Climb up! Climb up!
 To the highest surface of the heavens
 To all the sides of the heavens
 O, thou!
 Extend thyself,
 To the seventh division (of the sky),
 To the eighth division,
 The world is made one with space,
 Where is the sacredness?
 The sacredness is in the tranquil temple.²
 The spacious temple (called)
 “Holiness in the heavens.” E!
 Climb thou to thy ancestor, the *Hokioi*,³
 To thy ancestor, “Rehua in the Heavens.” E!

NOTES.

(Mr. Elsdon Best remarks that Pio does not speak of the *pukihiki*, or streamers, or tails attached to the lower part and also to the two wings of the kite. Kites were also made of *upoko-tangata* (a kind of *toe-toe* grass) and of *raupo*, the latter being least prized. A *raupo* kite may be seen in the Auckland Museum; also an illustration of one in Taylor's "Te Ika a Maui." Some further notes may be found in a paper on Maori games sent by Mr. Best to the Auckland Institute some months ago.)

1. *Aute*.—The Paper Mulberry (*Broussonetia papyrifera*). It is now extinct as a cultivated shrub among Maoris.

2. *Taumata* is here to be translated "culminating point." The highest point of Whitireia, "the sun-path," is its *taumata*, although the homes of the gods are high above this. Naherangi, the great *taumata* in the Tenth Heaven, is the abode of Rehua, the lord of the celestial hosts.

3. The *hokioi*, called *hakuai* by the Tuhoe tribes and also by the South Island Maoris, is a mythical bird—a huge nocturnal bird of prey.



TE TAI HAU AURU (OR WEST COAST).

BY REV. T. G. HAMMOND.

THE Maori history of Patea, could it all be secured, would prove a deeply interesting reading. Learned Maoris years ago wrote for Sir George Grey the account of the Aotea migration, which Sir George had translated and published and which has passed from the realm of legend to that of tradition, as more light has been thrown on Maori history. Close intercourse with learned men—descendants of the Aotea migration—has caused me to treat with increasing respect the traditions so sacredly preserved and recited in talk and song by the ancestors of the people.

I purpose in this paper giving some information gained in conversation with the people, and also adding illustrations and notes of rambles over the ancient dwelling-places, *pas*, and fishing stations of the Ngati-Hine, Pakakohe and Nga-Rauru tribes.

Tradition tells of one Taikehu who came from Hawaiki in a canoe named Kahatuwhenua and who lived at Patea, or as it was then called Te Awa-nui-a-Taikehu. Kupe on his memorable voyage of discovery visited Taikehu and on leaving left with him his two daughters, one named Kurareia. These women doubtless are the two birds Kokako and Tiwaiwaka whom Kupe said would welcome Turi should he reach Patea. On arrival at Patea Turi decided to make it his permanent home, having satisfied himself by the sense of smell of the fertility of the soil; hence the proverb common to this day:

“Te oneone i hongia e Turi.”

The soil which Turi smelled.

The Aotea migration, according to one authority, numbered one hundred and sixty souls. The Aotea canoe is also described as a large single canoe with outrigger.*

* See this Journal, Vol. IX., p. 211 for detailed account of the voyage of the Aotea to New Zealand.—Ed.

The names of the more important personages composing the migration are as follows :—

MEN.

Turi, the leader	Rangipotaka
Tuau, an orator	Takou
Hauipi, a prophet or priest	Tama-i-te-ra
Tapō, a <i>matakite</i> , one gifted in Divination	Tama-nui-o-te-ra
	Tama-ki-te-ra
Kewa, chief of the bows of the canoe	Turanga-i-mua, Turi's son
Houtaēpo	Tutawa-whanau-moana, Turi's son, born at sea

WOMEN.

Rongorongo	Kura-mahanga
Hine-waitai	Tanene-roroa
Tane-roroa	

Te Whare-nui was a deposed wife of Turi who with her son Titahi remained in the vicinity of Tamaki. No doubt there were attendants left with them, as later on we shall find them a numerous people. If there is anything in the claims of heredity this ancestress Whare-nui must have been a strong-minded turbulent lady, for wherever the Titahi blood can be traced to-day they are leaders, and not always for good. Without personality I may say the men who have made history on the West Coast in this generation have the Titahi blood in their veins.*

Turi and his followers having decided to make Patea their permanent home, built a fortification on the south headland of the river, naming it Rangitāwhi, and erected an altar or *tuāhu* called Rangitaka, also a large house named Matangirei. Not far away a piece of land was cleared, still known as Hekeheke-i-papa, where Rongorongo with her sacred *timotimo* planted *kumara* seed brought from Hawaiki. Close by this plantation, runs on forever the Wai-o-turi—the stream from which the people drank and where legend says Turi fought with the Kahui-mounga (ghostly inhabitants).†

On both sides of the river were deposited sacred *manea*; stones or images to render effectual the incantations of the *ariki* or *tohungas*. On the north bank of the river is Papa-whero, where Turi planted the *karaka* seed from Hawaiki, which grew to trees and flourished till the war with the Europeans, when the parent stock was destroyed. Another tree was also cultivated which it is contended formed part

* See Vol. VI., p. 47 (supplement), for a further account of the Titahi people. The position this ancestor occupied in Maori history is not yet determined finally.—ED.

† We would suggest that the Kahui-mounga were some of the previous migration.—ED.

of the "valuable freight of the Aotea," the *ti-tawhiti*, one of the varieties of the cabbage tree. It was grown from suckers or branches, planted over large stones to prevent the roots penetrating too deeply into the soil. When developed the roots were taken up, washed and steamed in the *umu* (oven), and eaten at once or stored for future use. This root is very nutritious. The tender shoots and part of the stem are also edible. This tree has always been cultivated, and in the fighting days of old warriors from Hokianga carried plants home with them, where specimens are still found and know as *ti-tawhiti* from Taranaki. It is in all probability *ti-tahiti*, or the *ti* from Tahiti.

As time went on and the people multiplied, another *pa* was built—known as Haere-ao—upon the cliff, above the recent railway excavations.

Following round the face of the cliff is Rau-mano, thousand leaves. The degenerate *Pakeha* has established here extensive meat-works and chosen the appropriate name of "Canville." The poetry is gone. Truly the old order changeth. But I will record the legend of Raumano as my protest.

The men of the tribe residing at Raumano had gone out to sea on a fishing expedition. Among those left at home were too little boys, who amused themselves flying a kite. They at length disagreed, and one said to the other, "You are a person of no importance; your father has to go in my father's canoe to catch a fish." The little fellow so addressed was much offended, but nursed his anger till his father's return and then told what had been said to him. The father determined to be revenged, so when all were sleeping soundly, he repeated incantations, thereby causing the land upon which the boy and his relatives slept who had insulted his son, to part from the mainland and float down the river and out to sea, and over to the west coast of the South Island, causing those parts to be peopled. It is remarkable that without any communication the two peoples should have retained in song the memory of such an event. These wonderful tales served to keep alive some simple fact that only the initiated knew how to strip of the marvellous and discern the teaching.

Along the coast line northward is the fishing rock—Kai-tangata—and a little further still the fishing station of the Ngati-Hine tribe, Whiti-kau. Here there has been at one time a numerous people, as the locality is surrounded with remains of Maori ovens. There may still be found stone sinkers, and from time to time have come to light some of the finest stone axes known on the Coast. Mr. James Fairweather, of Otarite, dug up one which for size and quality of stone cannot be equalled. It is said to be a "*toki tinana*" (an important

axe), one of the three brought from Hawaiki, one other having been carried away by Ngati-Maru when they went north many years ago.*

Not far from Whiti-kau stood of old the sacred house Kaikāpō. Near by is a spring of water over which the priests contended, which contention led to the scattering of the people. The descendants of these people as they journey up and down turn aside even in these days to weep beside this spring. Kaikāpō is memorable in the matter of a stolen dog, one of the sacred dogs from Hawaiki. A greedy member of the tribe had killed and eaten this dog, and the master missing his pet determined to discover the thief, and accordingly assembled the tribe in Kaikāpō and ascertained by olfactory demonstration who had eaten dog's flesh. Those who partake of dog's flesh cannot disguise the fact when sleeping in a heated room. It is as distinct as shark, so say the old men; and that is saying a good deal.

Along the line northward from Kakaramaea is Te Whare-paia, the residence of G. V. Pearce, Esq. Here is recorded the courage and strength of an ancestor who (though the door of his house was closed upon him and held without by a war-party who sought his life) pulled back the door, ran through the war-party and made good his escape. So Whare-paia (the house where the door was shut), became the name of that place ever after.

A short distance from Whare-paia, on the seaward side of the road, is Turangarere, the property of James Ball, Esq. From this place a beacon fire could be seen far away north and south, and such fires were formerly lighted to intimate the coming of war parties or to summon the tribes for defence, or the discussion of impending trouble. This was the common meeting place in time of threatened invasion, or in preparation for combined attack on other tribes. At the foot of the hill runs a clear stream (Mangaroa), and where this stream turns in its course the *Tohungas* divined the omens by watching the course sticks would take in the current, and advised the warriors accordingly, in relation to impending conflicts.

Manawapou, the property of R. B. Hamilton, Esq., is famed for its great meeting-house erected at the time of the initiation of the land league (in about 1857), the prelude to the King movement. It possesses also traditional importance. Here of old the daring members of the tribe pushed out to sea on fishing expeditions, always taking care not to offend the *taniwha* of that place, whom in these days some have dared to disregard, and have paid the penalty with their lives.

Whakamere is a small hill near Hukatere, the now deserted settlement of the late chief Ngawakataurua. Here the Titahi people afore

* This branch of Ngati-Maru migrated to the Thames, where their descendants still live and are known as Ngati-Maru.—ED.

mentioned, who had removed from Taranaki and followed the Aotea migration to Patea, were allowed to locate. They were an *iwi kai kino* (greedy people), and rendered themselves so obnoxious to their neighbours that it was decided to destroy them. They occupied a large house, and while they were sleeping the house was surrounded and fired in several places, rendering it impossible for any to escape.

There are the usual tales of *taniwhas* who formerly occupied caves and were the dread of the people—the most important one being Mokonui, whose home was in the fastnesses of the Patea river.

Southward on the Whenua-kura river is a small piece of water, where at one time dwelt Hine-nui-te-po, a mythical ancestress of the people, and whom some think still lives a lonely life in a lake far away in the forest.

On the north bank of the Whenua-kura (or Wai-kakahe,* its ancient name) is a once important *pa*, Tihoi, and further inland is Waikanae. A little inland from the Whenua-kura bridge, on the south side of the river, is Pa-matangi. Nature and Maori engineering have done much to make this *pa* the impregnable stronghold it proved to be, and as one walks over the ruins to-day it reveals its own history. The shells, the broken weapons, heaps of stones, deeply furrowed *hoanga* (grindstones), and the many remaining terraces convince one how numerous, industrious, and brave were the men who built and defended such a fortification against all-comers, without ever having been displaced.

Seaward from the Whenua-kura railway station is Waipipi, a favourite fishing station. The sand hills at this part of the coast take the place of the stern cliffs. Here are found the remains of *tarawa mango* (shark stages), sinkers, heaps of stones, and the remains of a settlement of which the oldest inhabitants can give no reliable information. From Waipipi, putting out to sea and keeping certain land marks in view, the people strike the best places for catching the *hapuku* and other prized varieties of fish.

About two miles further southward is Waikopua, another fishing station. The vast accumulations of shells and fish bones, a few bird bones, and some teeth of the seal, with here and there a human bone, indicate a once thickly peopled place. The strong gales, however, are fast removing every trace of the past.

Okahu, at the mouth of the Wairoa stream, must also have been the home of very many busy people. Here we meet with the remains of stone work, not met with to such an extent in the other fishing stations already referred to. All along to Waitotara the curious rambler will find material for reflection in the manifold evidences of a past civilization, rude though it be, that will kindle the imagination

* Query, Wai-kakahi.—Ed.

to re-people the sandy wastes as they once were in less remote times than some would be prepared to allow.

From the Whenua-kura river to the Wairoa stream the conchologist may enrich his store with fossil specimens, rare in size and beauty, as well as fragile in the extreme; or those in search of the remains of the Moa may perchance among the hundreds of acres of sand-drift find bones in every stage of decomposition; and should nothing else remain there will certainly be found little heaps of grey and white stones from the gizzard of the great bird, marking where he died of sheer old age, or was killed and eaten by the Maori hunter.

PART II.

The displacement of the sand hills of the Patea district by the southerly and westerly gales, driving the sand over many many acres of good land, has in all probability hopelessly hidden many valuable Maori curios that would otherwise have turned up in the cultivation of the soil. But in other cases the storms have served to expose things long lost to sight, and almost to memory, in relation to their former uses.

During holiday rambles with my little ones I have collected from time to time specimens of Maori manufactures that, as clearly as the written page, tell the history of the busy tribes that of old peopled these sand hills. Not the days, as some vainly suppose, when the ancient Maori lived a life of enviable freedom, but days when only the fittest survived—when men's passions surged at an insult, when a curse was only wiped out in blood, when men ate men, not for food alone, but from a sense of duty and from superstitious rite, when there were always unfulfilled duties to perform in matter of revenge, and every morning might bring a war party, and at night the keepers of the *pa* wakened one another by the old song :

Te tai e pakipaki ake nei,
He tai taua pea,
Ki te wa o te riri, whai mai.

The tide that surges up,
A tide denoting a war party perhaps,
In times of war, follow on.

I purpose giving some explanatory notes, and, if possible, illustrations of the more interesting curios in my possession, which in almost every case I have found in the localities indicated in the foregoing paper.

Mariپی, Knives.—These are formed from the splinters of the *tuhua* (volcanic glass), and were used for cutting flesh, wood, and stone. The red *tuhua* was used for cutting the face and body, when

lamenting for the dead. The *tuhua* is found in all the old Maori dwelling places, north and south, showing how valuable it was before the introduction of European knives. Its existence is accounted for on this coast by legend. Taranaki (or Mount Egmont) once stood beside Tongariro, and they quarrelled over Pihanga, another mountain, and Taranaki in anger and to escape the fire that Tongariro belched forth at him, fled by way of the Whanganui river and along the coast to Taranaki, leaving all along the way the *tuhua* to mark the way he came.

Tukituki, or Pounders.—The fern root was an important article of Maori food, and needed well pounding before it was fit for use. The dressed flax was rendered soft for garments by being well beaten, and berries were ground for food in the *kumete*, or *ipu* (stone bowl), and for the above purposes wood and stone pounders were used. Some are very rude specimens, others are more carefully fashioned, while some are works of art.

Ipu, Stone Bowls.*—Are occasionally found, which have been used variously, but more particularly to bruise the *hinau* and *titoki* berries, the former for food and the latter in the extraction of the oil they contain.

Rama, or Lamp.—Formed of hard and soft stone. By dint of bruising by a harder substance the stone is hollowed out so as to contain about half a pint of oil. A wick is then extemporised by plaiting dressed flax into a small rope, one end of which forms a circle, which is placed in the oil, the other end remaining upright serves as the wick, or *taraiti*. Small bowls are also formed from the pumice, and both these and the stone lamps already described were used to contain the pigment for the *ta moko* (tattooing).

Toki or *Panehe*, Stone Axes.—The stone axes found on the coast vary from the small chisel, not larger than the thumb-nail, to a fine specimen eighteen inches long, and broad and thick in proportion. Some are rude in the extreme, extemporised for the hour, others have been cut by tiresome processes, fashioned and polished to absolute perfection. Some are made from stones ready to the hand, while others are fashioned from selected stones from distant quarries. There are specimens rudely chipped and possibly thrown aside when the workman was called upon to defend the *pa*. Some are polished on one side only, suggesting that possibly the manufacturer was eaten ere he had time to complete his task. It is remarkable how little greenstone is found on the Patea and Whenua-kura part of the coast. Further north and south it is much more common.

* An *ipu* is not necessarily a stone bowl; it may be formed of wood, or is sometimes a calabash.—ED.

Tunaake.—Is a stone of greenish colour not often found, and only in small slabs, indicating having been brought from a distance. It was the common stone for cutting slabs of greenstone, or the ordinary black stone used for axes.

Pairata.—Is a common jasper, or flint, and is common all along the coast. The splinters formed points for the *pirori* or drill. With the aid of water and the black sand, these flint splinters were made to drill holes through the ear ornaments and the handles of the stone and greenstone *meres*.

Matau, or Fish-hooks.—These are of various kinds. Those for *kahawai* fishing, were formed of wood inlaid with the *paua* shell, and barbed with bone. For the *mango* and *hapuku*, hooks were formed by tying a small sapling into a ring and allowing it to grow till strong enough, then fashioning the curve into a hook, and tipping it with bone. But on many of the seashore settlements are found stone fish-hooks differing in size and material and which were barbed with stone and bone. These hooks are among the oldest remains of Maori manufactures. Men of this generation do not know their use, but as some are fashioned of greenstone they no doubt belong to the present migration. They are also said to have relation to the superstitious ceremonies common to fishing expeditions in the past.

Mahe, Sinkers.—These are very numerous and are manifold in design, size, and variety of stone. Some are finished with greatest care, while others have evidently been but hastily marked. Those with the single ring are most common, but others with a double set of rings are often met with.

Punga, Anchors.—Are more common around Patea than in other places. They weigh from ten to twenty pounds. Nature has fashioned some ready to hand, but others have been formed by cutting a space right round the stone to keep the rope in position. They are variously shapen and of different qualities of stone.

Whatu-kura.—Stones hollowed right through, in which were deposited the sacred stones of the tribe which were consulted only on important occasions, and for purposes of divination. The *whatu* was sometimes used to speak through, to an army on the eve of an important engagement. There were also more sacred incantations that were only uttered through the *whatu*.

Atua Maori.—This term on this coast applies to land marks; curiously wrought stones, and images in wood and stone. Some of these are no longer distinguishable from other stones. Others are so marked as to be easily recognised. Many have been hidden away by the old *tokungas*. Some few are in the hands of Europeans. The

uninitiated, however, little know how these things are still dreaded. Even the common land mark, no Maori would remove. With them as with ancient Israel, it is "cursed be he that removeth his neighbours land mark."

In conclusion : I have in my possession specimens of all the foregoing curios and many others too trivial to enumerate. I have deemed nothing unimportant, however rude. Each little thing has told its own tale, and while I am not anxious to establish a theory, I am compelled to conclude that the flint knife, the rude stone chisel, and the most highly polished stone axe or weapon were used by one and the same people. The Maori who used an obsidian knife chipped also the rudest axe, and polished with the utmost patience and ability the splendid *toki* or *mere pounamu*.



NOTES AND QUERIES.

[140] Vigesimal System of Enumeration.

I was interested in the article under the above name by Professor Cyrus Thomas, published in the *Journal* Vol. X., No. 2. In the Hawaiian language at least, there was a separate term for 30, viz., *kana-kolu*, while 40 was *kana-ha*. Ten forties made a *lau*, ten *lau* a *māno*, ten *māno* a *kini*, and ten *kini* a *lehu* = 400,000. The American missionaries simply extended the use of the prefix *kana* to other tens, up to 90 inclusive, making *kana-lima* for 50, *kana-ono* for 60, etc. They also introduced the foreign terms *haneri* for hundred, and *tausani* for thousand.—W. D. ALEXANDER, Honolulu.

[141] The Extinct Forests of the Canterbury Plains.

In a valuable paper entitled “Te Whanga-nui-a-Tara,” by Elsdon Best, published in the last (September) number of the *Journal of the Polynesian Society*, occurs the following remark (p. 118):—“After these eccentric creatures came Te Rapuwai, of whom also little is known, but in whose time it is said that the Moa was exterminated, and the forests of Canterbury and Otago destroyed by fire. Although the above are generally looked upon as semi-mythical traditions, it is probable that they contain an element of truth, and that Te Kahui Tipua and Te Rapuwai were early migrations of the aborigines of the North Island.” To the above the editor added the following footnote:—“In a great many places, especially on some of the lower mountains, the indications of those forests still remain, indeed in some parts the charred *totara* logs may still be seen.” I have recently dealt with this subject fully in a paper on ancient relics of the Maori in Canterbury, published in the current volume (XXXIII) of the *Transactions of the New Zealand Institute*. Both decayed and partly sound logs of about a dozen species of the larger indigenous forest trees are dug out by the settlers on several old swampy areas on the Plains. In an old swamp near the Hinds (Hake-ao) River numerous stump-relics of the old forest are still visible above ground. There can be no question but that the area of splendid forest existing at Little River forty years ago, and the beautiful and well-known Riccarton bush near Christchurch, are remnants of the ancient forest which covered large areas of the Canterbury Plains, but which escaped destruction during the conflagration that destroyed it. In some districts large areas of *manuka* trees subsequently grew on the moist sites of the burned forest, and were also burned, the trunks afterwards falling and becoming submerged in the swamps. The rainfall in former ages was immensely greater, and the climate more equable than at the present time, which favoured the growth of native trees on the open plains. The Moa, however, unquestionably lived in South Canterbury for ages after the burning of these ancient forests.—W. N. SMITH.

[142] The Fall of Maunga-a-kahia Pa.

I have received from Tiimi Waata Rimini a legend of the fall of this *pa*, but a similar tradition from his pen has been already published in Vol. I. of this *Journal*, p. 147. It is not worth while printing the second version, as it differs in no important particular from the first. There are, however, three or four small matters which are worth notice. In the Maori part, on p. 150 of the above-mentioned *Journal*, the speech which became proverbial (*whaka-tauki*), the shout of Tutamure, should end at the word “Tu,” and *pupuki* should be *pupuha*. The

sentences should be read thus:—"Tāua i te hua, tāua i te ake, tikiā ki te ika-pupuha-nui-a-Tu. Mau āna te paoro ki runga o Maunga-a-kahia." "Assaulted with the spear (*huata*), assaulted with the club (of *ake*), and with the great-spouting-fish-of-Tu (the war-god). The echo (of the shouted proverb) was carried to the top of Maunga-a-kahia." It is true that the word *pupuhi*, printed in former legend, means also "to blow," but *pupuha* is "to blow as a whale spouts," and the word is very apposite. There can be no doubt that the new version word *paoro* (echo) is also the proper text; not *pa horo*, as formerly printed, and which misled the reader altogether. The notes given by Mr. Percy Smith correctly explained the general meaning of the proverb, but the Maori reciter expressly declares to me that the genesis of the proverb was an allusion to the personal weapons of Tutamure himself. He says: "*Ko nga rakau a te maia, a Tutamure, e toru, he pouwhenua, he huata, he patu-paraoa. Ko te pouwhenua ko te huata i whati i te tangata. No te patu-paraoa ka horo tenei pa a Maunga-a-kahia.*" "The weapons of the hero, of Tutamure, were three, a *pouwhenua* (a wooden sword, like a *taiaha*), a *huata* (a barbed spear), and a club of whale bone. The *pouwhenua* and the *huata* were broken by the men (i.e., in fighting the enemy). It was by the club of whale's bone that the Maunga-a-kahia *pa* fell." This explains the proverb.

T. W. Rimini, in the new version, always writes Kahuhunu instead of Kahungunu as the name of the chief. He gives the name of this old warrior's daughter as Tauhei. There was difficulty in the printed legend about this, for whilst the Maori part gave the girl's name as Turei-kuri, the translation had Tauhei-kuri. I notice also that the printed name of Tutamure's brother, the winner of the maiden, is Taipunua, but in the new version Rimini always writes Taipunoa. These are small matters, but accuracy is desirable so far as we can get it, because one never knows on what small point future puzzles may turn in the way of folk-lore, genealogies, etc.

I may mention also that the printed legend briefly says of Kahuhunu: "Then he delivered over his daughter to Tutamure." The newer tradition goes: "*Ka ki atu nei a Kahuhunu ki tana tamahine, 'Whakarakei a koe, e Hine!' Whakarakei āna a tuawahine i a ia; ka pai. Katahi ka whakakakahutia ki te mawhiti, ki te kahuwaero. Ka mutu. Ka ki atu a Kahuhunu ki tana tamahine. Haere ki a Tutamure hai tane mana.*" Kahuhunu said to his daughter: "Adorn yourself, oh girl!" His daughter adorned herself; it was excellent. She clothed herself in a white dog-skin mat and in a mat covered with the hair of dog's tails. It was finished. Then said Kahuhunu to his daughter: "Go to Tutamure, he is to be your husband." *Whakarakei* is a new word to me. I am informed by Maoris that it means "to comb the hair, put on fine garments, etc." It is probably allied to *rakai*, which means (1) To smear oneself with red ochre; (2) the name of a *pare* (chaplet) worn by women.—EDW. TREGEAR.

[With reference to *ika-pupuha-nui-a-Tu*, this is an emblematical expression for the *mere-paraoa*, the particular fighting weapon of the East Coast; *pupuhi* is a printer's error; *pupuha* is the word in the original document. The terms Kahuhunu and Kahugunu are indifferently applied to the tribe of that name, the first being more commonly used by the northern tribes. Turei-kuri is evidently wrong, Tauhei-kuri is the proper name of this noted ancestress. *Whakarakei*, to comb the hair, to adorn, etc., is both Maori and Rarotongan. It enters into several proper names, as Orakei-korako, Orakei, etc.—ED.]

[143] Ancient Maori Kites.

Since my query re this subject appeared in the September number of this Journal (note No. 138), Mr. A. Hamilton, of the Otago University, sent me a copy sheet of his article on Maori kites, shortly to appear in Part V. of his admirable work on "Maori Art." In a footnote (p. 377), Mr. Hamilton states that "a

description of *te manu aute* is given in detail in a MS. by Te Rangī (Wm. Marsh) in the Grey collection in the Public Library at Auckland, p. 202."—W. W. SMITH.

[Specimens of the ancient Maori kite, shaped like a bird, are to be seen in the Auckland Museum. It is called a *manu*. *Manu-aute* means that the kite was made of the *aute* or paper mulberry, a plant now extinct in New Zealand. There are many legends about the kite, both in Maori, Rarotongan, and elsewhere.—Ed.]

[144] Ancient Polynesian Canoe.

On the Island of Mauke, of the Cook Group, there is, or was 10 or 12 years ago when I was trading there, a very old and large canoe made of *tamanu* wood. It must be nearly 60 feet long, or perhaps more; it is one of the old sea-going canoes. It is in three pieces, with butt joints for sewing together. The larger canoe (for it is double) 10 years ago was in fine condition, but the smaller, or outrigger canoe, was nearly decayed. I was told that the then chief's father was nearly lost in her, and on getting back to Mauke caused the canoe to be hauled up, and she has remained there ever since. Would it not be possible to remove this canoe, as I believe it to be about the last of the old sea-going canoes.—W. BONAR.

[When in Rarotonga in 1897 we heard of this canoe, which is a *pāi*, or old sea-going canoe of the Cook Group, such as the extraordinary voyages were made in by the ancestors of the Rarotongans. Our fellow member, Colonel Gudgeon, has been asked to describe it, and, if possible, obtain a photograph. The late Judge Te Pou, of Rarotonga, told us this was the last of the old *pāis*.—Ed.]

[145] *Ui-ara-kakano*.

At Vol. VIII., p. 65, is the following note:—"Enquiries have so far failed in establishing what the *ui-ara-kakano* is." The short mention of this food is: "Tangaroa went away and found a *white thing in the sand*, and brought it back. The woman was kneading (or pulverising) the *vari*, and he threw the white fruit into the *vari* (rice) which the woman was preparing, and it became a principal food of that household." I would suggest that the eggs of the bird Maleo, which inhabits the Island of Celebes, are here spoken of.

Dr. A. R. Wallace, in his interesting work "The Malay Archipelago," gives the following account at p. 265:—"It is in this loose black sand that these singular birds, the 'Maleos,' deposit their eggs. In the months of August and September, when there is little or no rain, they come down in pairs from the interior to this or one or two favourite spots, and scratch holes three or four feet deep, just above high-water-mark, where the female deposits a single large egg. At the end of ten or twelve days she comes again to the same spot to lay another egg; each female is supposed to lay six or eight eggs in a season. The male assists the female in making the hole. . . . Many birds lay in the same hole, for a dozen eggs are often found together. . . . Every year the natives come for fifty miles round to obtain these eggs, which are esteemed a great delicacy. They are richer than hens' eggs, and of a finer flavour, and each one completely fills an ordinary teacup, and forms with bread, or rice, a *very good meal*. The colour of the shell is a pale brick red, or very rarely white."

I think the eggs of these Megapodidæ are the *ui-ara-kakano*, and hope that the word itself may support the contention upon further consideration by experts.

Could *ara* read *aria*?

The Maleo (*Megacephalon rubipes*) is found in plenty at northern regions of Celebes.—TAYLOR WHITE.

[We think it possible Mr. Taylor White is right; indeed when translating the paper referred to, I came to the conclusion that the "white things" were eggs,

but the Rarotongan name *ui-ara-kakano* seemed to prohibit the idea. We have since learned that a species of yam goes by that name. *Ara* is right, not *aria*.—Ed.]

[146] **The Mauri of Fish.**

In a preceding paper in this number of the Journal will be found a brief reference to the *mauri* of the *kahawai* fish at the Motu River. Hitherto I have never seen any mention of the *mauri* of fish or birds, etc., in any branch of the Polynesian race outside the Maoris. But in the Hawaiian Annual for 1902, just received, in a very interesting paper named "*Aiai, son of Ku-ula*," are quite a number of instances of placing of the *mauri* for fish, although, the paper being in English, the word itself is not given. We should be much indebted to our Hawaiian members if they would say if the word is known (it is not in Andrews' Dictionary), and if used in the sense given in this Journal, Vol. X., p. 2, or, what is the Hawaiian word for "fish-stone" in the following sentence, copied from the above legend (p. 116):—"Here he made and placed a *ku-ula* and also placed a fish-stone in the cliff of Kau-iki, whereon is the *ko'a* (Maori *toka*), known as Makakiloia, and the people of Hana give credit to this stone for the frequent appearance of the *Akule, Oio, Moi*, and other fishes in their waters."

We again have pleasure in commending this excellent "Annual," which, as usual, is full of interesting information concerning Hawaii. Amongst other articles that appeal to this Society are these: "Hawaiian Calabashes," "*Aiai, son of Ku-ula*," and a description of "Hawaiian birds," several of the native names of which are identical with those of the Maori.—Ed.

[147] **The Pua Game of Atiu.**

When at Rarotonga in September, 1901, our fellow member, Lieut.-Colonel Gudgeon, C.M.G., showed me two *pua* from Atiu Island, one of which he presented to me, and it is now in my possession. The great interest attaching to this is that the game is almost identical with that of *maika*, played in Hawaii, and no where else amongst the Polynesian race that I am aware of. Professor W. D. Alexander in his "Brief History of the Hawaiian People" (p. 89), shortly describes this game as follows:—"Maika: A favourite amusement, the *maika*, consisted in bowling a circular, highly-polished stone disk, called an *ulu*, three or four inches in diameter and an inch or more thick, swelling with a slight convexity from the edges to the centre. A *kahua*, or level track, about three feet wide and half a mile in length was made smooth and hard. In this track two short sticks were fixed in the ground only a few inches apart at a distance of thirty or forty yards. The game consisted in either sending the stone between these sticks or in seeing which party could bowl it furthest. It is said that one of the best players would bowl the stone upwards of a hundred rods." Fornander also describes the game and the finding of two large *maika* stones, said to have been brought to Hawaii by Paao, a great many generations ago, when intercourse was common between Hawaii and the southern groups: see Vol. 11, p. 37. The *pua* bowls of Atiu are made of a very hard dark heavy wood (possibly *toa*), and their dimensions are: diameter, 5 inches; thickness on edges, "9"; thickness at the centre, 1.85". The shape is exactly as described by Professor Alexander above. The one I have is ornamented in the centre with a small five-pointed star, formed of interlacing triangles, which is, I believe, a Masonic symbol. Colonel Gudgeon told me that the village in Mauke is situated in the centre of the island, at the junction of several ridges, and it is along one of these ridges, on a smooth road, the game is played. A piece of hibiscus bark is wound round the bowl, and then it is thrown with force. He who can reach a certain point in the fewest number of throws wins the game. No women are allowed to be present whilst the game is being played.—S. PERCY SMITH.



TRANSACTIONS AND PROCEEDINGS POLYNESIAN SOCIETY.

A MEETING of the Council was held at New Plymouth on 11th October, when a large amount of correspondence was dealt with.

New member :—

330 John F. Frith, Survey Department, New Plymouth.

Papers received :—

Polynesian Numerals, 1—5. Dr. Fraser.

War. Elsdon Best.

Te Puna Kahawai i Motu. Timi Wāta Rimini.

The following list of Exchanges, &c., was received :—

- 1170 *Journal of the Royal Geographical Society*. Vol. xviii., No. 3, September, 1901.
- 1171 *Key to the Birds of the Hawaiian Group*. "Bishop Museum Press." 1901.
- 1172 *Journal of the Royal Geographical Society*. Vol. xviii., No. 4, October, 1901.
- 1173 *Australian Museum; Report of Trustees for Year 1900*. October, 1901.
- 1174 *Revue de l'École d'Anthropologie de Paris*. October, 1901.
- 1175 *Maori Tutu and Moko*. H. Ling Roth.
- 1176 *La Géographie*. October, 1901
- 1177 *Boletín de la Real Academia de Ciencias Y Artes de Barcelona*. October, 1900.
- 1178 *Transactions of the Wisconsin Academy of Sciences and Arts*. Vol. xii., Part II., 1899.
- 1179 *La Géographie*. Paris, August, 1901.
- 1180 " Paris, September, 1901.
- 1181 *Bulletins de la Société D'Anthropologie*. Paris, No. 3, 1900.
- 1182 " " " Paris, No. 4, 1900.
- 1183 " " " Paris, No. 6, 1900.
- 1184 " " " Paris, No. 1, 1901.
- 1185 *Notulen van de Algemeene, &c., Bataviaasch Genootschap*. Deel xxxviii.—af. 4, 1900.
- 1186 *Notulen van de Algemeene, &c., Bataviaasch Genootschap*. Deel xxxix.—af. 1. 1901.
- 1187 *Tijdschrift voor Indische Taal-Land-en Volkenkunde*. Deel xlv.—af. 2 and 3, 1901.
- 1188 *Tijdschrift voor Indische Taal-Land-en Volkenkunde*. Deel xlv.—af. 4, 1901.

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